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OF

REV. HEZEKIAH PACKARD, D. D.;

CHIEFLY AUTOBIOGRAPHICAL.

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*** The Lithograph, from a very good portrait taken 24 years since, although far from satisfactory, is inserted, in the hope, that some at least may be reminded of the original.

TO THE MANY FRIENDS,

THE CONSTANT AND VARIOUS MANIFESTATIONS OF WHOSE

RESPECT AND REGARD GLADDENED

THE DECLINING YEARS OF THEIR FATHER,

This brief Memoir

Is affectionately Inscribed

BY HIS CHILDREN.

Brunswick, Me., August, 1850.

MEMOIR, &c.

The following pages are a monument of filial love and veneration to the memory of an honored parent, due alike to the best of fathers and one of the best of men. Sensible every day of the influence of his precepts and example on their whole lives, the surviving children wish, for their own satisfaction, for the benefit of their children and for the gratification of the many friends of their father, to record a more full and extended account, than could be given in an obituary notice, of his long and laborious life, of the prominent traits of his character and of his views of life and duty.

There was found among our father's papers a manuscript bearing on the cover the following: "To be opened by any of my children after my decease." It was a sketch of his life, with these few lines of preface: "Prepared and left for the gratification and benefit of my children and posterity. Not having kept a diary, many incidents and circumstances of some interest have been erased from the tablets of memory and some changes and occurrences are so imperfectly recollected, that they are not stated." This autobiography was written in 1837, immediately after his retirement from active life. Free use will be made of it in these pages.

The autobiography opens in the following manner.— "Feeling myself infirm, and under the increasing weight of years, and well knowing I must soon go the way of all the earth, I have a desire to prepare some written testimonials of divine goodness to me and my family, hoping they will be of some use to my children and descendants. And now, O Father of mercies, may it please thee to impart to me thine assistance, guidance and blessing, that what I write may correspond with the record kept on high. And I do pray, that all the members of the family may be ever ready to recount the great goodness and rich mercies of God to me and them, and keep fresh in mind the marked indications of benignity and love. May those of them who have families teach their children and households the fear of the Lord, and make known to them the distinguishing favors bestowed upon the writer and subject of this brief and imperfect memoir, and upon those of the family already gone to inherit the promises.

"This memoir is more readily undertaken from the persuasion, that one, who stands upon the confines of two worlds and deliberately utters the memory of divine goodness to him and his household, and professes to put his hope and trust in God through the great Redeemer, may afford much satisfaction and real benefit to affectionate children and dear friends. With these motives and views I prepare the following brief sketch of my life, marked as it has been with many important changes and incidents."

Our father was born in the North Parish of Bridgewater, Mass., Dec. 6, 1761, the youngest of ten children. Of this family one only now survives, a sister in her 95th year. It was favorable for the development of strength of character, as well as of great bodily vigor, that the humble circumstances of the family accustomed him early to habits of active industry, rigid economy and self reliance. Of his parents and of their influence he used often to speak with affection and respect. His father died in his childhood. His mother lived to the age of 93, retaining her faculties to the close of

life, and remarkable for her vigorous sense, her strength of character, and her piety. To their fidelity he thus bears his last more formal testimony in his record. "Being the youngest of ten children, I experienced no doubt the indulgence common to the youngest of a large family. My parents, however, were blessed with a good spirit of government, and, what is highly important to domestic peace and happiness and to success in training a family, they acted in concert in the management of their children. In the estimation of neighbors they were remarkable for their industry, economy and pious example. The closet, as well as the domestic altar, witnessed their devotions. A deep impression was early made upon my mind, that their scheme and habits of life were formed and sustained upon Christian principles and adorned with Christian piety. Having made profession of religion in the prime of life, even before an early marriage, if I mistake not, they consecrated a domestic altar, I believe, as soon as they were in a family state, and dedicated their infant offspring to God in the ordinance of baptism. As far back as my recollections can carry me, they took pains to make good early religious impressions upon the minds of their children and to inspire in them respect and veneration for the Sabbath and public worship. My father was a farmer upon a moderate scale. Our farm was sufficient to support five or six cows, a yoke of oxen, a horse and a few sheep. My parents were, I believe, well satisfied with their condition. Their early advantages for improvement, as they frequently mentioned, were very limited. Their reading was confined to few books, but they searched the Scriptures prayerfully and made it a family book and daily companion. They occasionally read Henry, Flavel and Boston's Fourfold State. They were able however to impart instructions, to offer prayer, and to set examples important to their children. The Assembly's Catechism had long been familiar to them and they taught it to their children without note or comment. Their children, I believe, were professors of religion, excepting two who died young.

"For the benefit of my children and descendants I ought to be more particular in stating, that my parents manifested great respect and veneration for the word and worship of Almighty God. They kept the Sabbath with scrupulous exactness, and trained their children to attend and appreciate the services of the sanctuary. In confirmation of these remarks I now state from distinct recollection the following facts. The family lived two miles from the house of worship, and although since my remembrance it was large and there was but one horse, and no vehicle for carrying the family, and but two chaises in the parish, all attended worship when the weather and other circumstances allowed. My father commonly walked to meeting as well as the rest of the family, excepting my mother, who with some one of the family rode, the horse being dressed in side-saddle and pillion. The hearth-fire was frequently raked up as at night. Nothing was done on the Sabbath except what was deemed necessary. The day was observed as a day of rest from worldly cares. I have no recollection, that I ever saw my father shave himself Sabbath morning. The supper, prepared and enjoyed after returning from meeting, was chiefly provided and cooked the day before. And what kept alive the attention of the family and rendered the Sabbath more welcome and interesting than any other day, was the practice of singing. The family being singers, a hymn was, I think, usually sung as a part of domestic worship Saturday evening, Sabbath morning and Sabbath evening. This practice manifestly produced a salutary effect on the observance and duties of the Sabbath through the household. Sacred music in connection with reading the Scriptures and prayer is elevating and impressive. Indeed the manner in which my parents walked before their household forms a striking and truly humbling contrast with the manner in which families in general are now trained."

"In looking back upon my early days I am impressed with the striking contrast between the modes of living, dress and manners of the people, and also the state of society and

of religion, and the standing duties and responsibilities of pastors and churches in 1770 compared with those of the present day. Not acquainted with those in the higher walks of life, for there were none of that character near me, I am unable to state the condition and circumstances of the wealthy and honorable of that period for they were but few and far between. I lived in the midst of farmers and mechanics, whose education was very limited, but who enjoyed the necessaries and the comforts of life. The traits of character, which at all times deserve high commendation and which were most conspicuous in the community during my boyhood, were *integrity*, *industry* and *economy*. The means of education were extremely limited and the little acquired was obtained, in a great measure, by gathering up the fragments of time. The modes of living and articles of dress were remarkably simple and cheap. Food was more simple and less in quantity, and yet I believe people were in general better satisfied with their style of living than they are now. Families calculated much on a good supply of pork and beef, and sometimes allowed themselves the luxury of puddings and pies. They were made of the simplest materials and were kept at a distance from each other. One wholesome dish was thought sufficient. The estimation and supply of vegetables at that period were very different. Few potatoes were raised for family use and next to none for cattle. Their value was little known. I well remember that six bushels were deemed sufficient for my father's family of eight or nine persons. There were perhaps as many bushels of English turnips, and an equal supply of beets and carrots. Fried pork and onions were a favorite dish in many families. It may be here remarked, that though the quantity of food was much less, there was probably a greater proportion of meat consumed than at present. As far as I have been able to compare the two periods in regard to the modes and expenses of living, I believe farmers and mechanics lived upon less than one half the expense those of the same rank now do. I firmly believe also, that while their modes of living secured

better health and made them better satisfied with their lot, their simple and rigid economy had a salutary bearing on their moral and religious interests. I call to mind with lively emotion the quiet and noiseless state of the church and parish in North Bridgewater seventy years ago. The people were very constant at worship. There was a cordial sympathy and coöperation among the members of the church, and the parish were inclined to coalesce with the church.

"I have said that the means of education were limited. Very little attention was paid at that period to schools. I attended a school for a few weeks in the summer for several years, and I was taught the Assembly's Catechism on Saturday at school and on the Sabbath at home. Dilworth's spelling book and the Psalter were the school books in use. In winter there was a school for some weeks for older scholars, in which was taught arithmetic and perhaps one or two other branches. It was seldom, that any advanced farther than 'the Rule of Three.'

"With regard to the morals of the people 'those times were far better than these;'—more correct and pure. It was very seldom, that any profane language was heard, or that there was any fraud or deception in trade, or instances of theft or of robbery. It seems to me, there was more neighborly feeling and kind sympathy than at the present time."

He speaks of the amusements of his childhood. The narrow means of his parents and their discretion restrained him from associating much with other lads. "I believe it to be better," he remarks, "for children, as well as for parents, not to have amusements and playthings greatly multiplied, and especially when children are old enough to attend to books and to acquire an interest in what they read." One amusement he was indulged in, which probably had an influence his watchful parents little thought of. "At what precise period I procured a fife I do not distinctly remember, but the acquisition was to me very gratifying and delightful. Martial music was animating and I soon learned several martial airs. The tunes sung and played during the incipient

state of the revolution had a wonderful influence. The exciting remarks made in favor of the revolution had a thrilling effect upon my mind. I became anxious to attend trainings and meetings for enlisting soldiers. The battle at Bunker Hill had an exciting influence. It seemed to electrify the whole community. On that memorable day I was in a neighbor's field hoeing corn, and I heard the roaring of the cannon. I was then in my fourteenth year. The captain of the militia lived near my father's, and as he knew the family were high whigs, and that I had some skill with the fife, he appointed me a fifer in the company under his command. Soon after this he enlisted, or was drafted for five months, and solicited me to go with him as fifer, promising that he would treat me as a son." Our father often spoke of the faithfulness with which this promise was kept.

The record of his soldier's life is brief, yet, although he had not much experience of the most stirring scenes of the camp, some of his statements may not be without interest.

"Although young and fond of home, I have no remembrance that I had any serious scruples or hesitation about enlisting, nor do I recollect, that my parents opened their lips in the way of discouragement. I have often wondered, as I was the youngest of the family, that my mother did not remonstrate and oppose my enlisting. I distinctly remember, nor can I ever forget, that when I left home she took my hand and said; 'Hezekiah, remember, praying will make thee leave sinning, and sinning will make thee leave praying.' This quotation from Flavel or some old writer, coming from her lips, was to me instead of a guardian angel, being full of meaning and of practical truth. Indeed the devout desires and earnest prayers of my affectionate and pious parents were, as it has appeared to me, preserved as memorials before God on my behalf. For though I neglected prayer when a soldier, my moral habits were, in other respects, correct. I had better control than common over my passions. I was averse to vices in the army to which youth are exposed. I feel well assured, that no profane word escaped from my lips

from the time I left my father's house till I returned to it again. I was more and more disgusted at the profaneness common among the soldiers and even the officers of the revolution.

"My brother" (afterwards Rev. Asa Packard of Marlborough, and subsequently of Lancaster, Mass., where he died March 1843, aged 85,) "had already become a soldier in the eight month's service and was stationed at Roxbury. The regiment, to which I belonged, were ordered to Cambridge, and dwelt in tents near Cambridge Port. Soon after we had pitched our tents, and drew provisions from the College Hall, where beef and pork, &c. were kept for the army, and after other arrangements were made for the campaign, and I felt myself a soldier in camp, I had a furlough for a day or two to visit my brother at Roxbury. Anxious to see him and others from the same parish, I availed myself of a path, little travelled, across fields and marshes; and I measured the distance in a short time and enjoyed the visit highly. In the year 1832, if I mistake not, I took tea with my friend, Rev. Thomas B. Gannett of Cambridge Port. Going into his large and fruitful garden and observing the form of the grounds around, I was struck with the fact, and mentioned it to the family at table, that I was taking tea with friends on the very spot where I was a soldier in 1775. His garden was a part of the orchard in which my regiment was stationed."

After a brief statement of the occurrences which resulted in the evacuation of Boston by the enemy, the autobiography thus proceeds. "From the time we marched into Boston, late in the autumn, until the following June, Col. Sargent's regiment, in which my name was enrolled, was destined to occupy several stations. After being a few weeks in Boston we were ordered to Bunker Hill. While there the grave of Dr. Warren was discovered and the body disinterred. I saw the spot where that American hero slept. In the spring of 1776 we were stationed at Castle William, now Fort Independence. Here we remained until June, when or-

ders were given for us to march to New York. We went by land to New London and thence to New York by water. We had a pleasant passage, but I found myself going from home and its endearments. Notwithstanding the exhilarating influence of martial music and the high glee which prevailed through the ranks, I had seasons of gloomy thoughtfulness and passed hours of depression. The regiment safely reached the place of destination and were stationed near Hurlgate, six miles below the city, upon the bank of Eastern river which communicates with Long Island Sound. Opposite to our fort on the other side of the river the enemy built a fort to annoy us. The distance between the two forts was little over a mile. The enemy had much greater weight of metal both in cannon and in mortars. A soldier, soon after the balls and bombs began to fly into our camp, walking proudly upon the parapet, boastfully proclaimed, that the ball was not yet made that was to kill him. Not many minutes after this wanton proclamation a ball came and almost cut him asunder, thus warning others not to expose life needlessly, lest they also should die 'as the fool dieth.' The cannonading and bombardment continued for several weeks, killing some and wounding some. I recollect an old man belonging to our camp, who, seeing a bomb fall and bury itself in the ground a few rods from him, started hastily towards the spot, hoping to save the powder, for which he would receive a dollar. But just before he reached the place there was a tremendous explosion, and he was covered with dirt and nearly suffocated. He received however no serious injury, and was for a time the subject of facetious remarks. About the same time two young men belonging to the same company, and, I believe, to the same mess, found a bomb, the fuse of which had been somehow extinguished, and thoughtlessly attempted to open the vent with a *pick-axe*. This rash and inconsiderate attempt was fatal to both. A spark from the axe reached the powder, and these young men were awfully man-

gled by the explosion. One expired immediately. The other survived a few days, suffering even to agony.

"The Americans who had charge of the fort continued to be thus annoyed, and retaliated as far as they were able. At length however there was a general excitement. The roaring of cannon apprized us of some important movement at or near the city. Intelligence soon reached us, that our troops were leaving or had left Long Island, and that the British were pressing on them. Orders were soon issued for evacuating New York, and our regiment and other detachments in the vicinity were included in the general orders and hastened to join the main body in their hurried retreat. It was the Sabbath, in the last of August or the beginning of September. The heat was extreme, the roads were crowded with troops, with men, women and children, together with cattle, goods and chattels, overspread and overwhelmed with thick clouds of dust. The retreat was precipitate and in great confusion, the heat extremely oppressive, multitudes escaping with their families and effects from the grasp of a pursuing foe. Many were injured by drinking cold water. One died within a few rods of the well where he took the fatal draught. That day of alarm and confusion, of perplexity and fatigue, and to great numbers a day of suffering and privation, was the more memorable for being the Sabbath. The night following was dark and rainy. I slept on the ground under a blanket with my captain, who always treated me as a son, according to the promise he made when I enlisted. The next morning, while the cooks were preparing breakfast and the soldiers were adjusting their packs and cleaning their guns, &c. after the rain, alarm guns were heard, our army was roused, the enemy were at hand. A detachment of volunteers were called out to give the enemy a check. Of this number (136) my brother was one, and in a few hours he was on his way to the hospital in West Chester. On the same day was the battle of Harlaem Heights. Our regiment was near the centre of the line of battle extending from North or Hudson, to Eastern river. This line of battle was not far

from King's Bridge. The right wing, (that towards North River) was first engaged, and before the centre was brought into action the enemy gave way and retreated. Our troops then returned to their stations and took refreshment. The number killed and wounded I do not recollect, but have the impression that it was great. The dead were decently interred and the wounded were carried to the hospital before named. I visited my brother several times. His wound became alarming, and the surgeons gave him no encouragement. We both nearly despaired of his restoration. At the second or third visit I took charge of a letter to our parents, in which he took leave of them and of the family, and we took leave of each other. I went afterwards to the hospital, not knowing whether he was among the living, and found him in some measure relieved. His body was less swollen. His hopes of recovery revived. After this, as far as my memory serves, we did not see each other till we met in our father's house.

"In the autumn of that year I was sick and destined to breathe the polluting, infectious air of the hospital, where I suffered much for want of things comfortable. Having the itch shockingly, without the means of getting rid of the loathsome disease, and being reduced by other complaints, without the medical aid my case required, I thought much of home and needed a mother's tender care and affectionate sympathies. But I was a stranger in a strange land. The hospital was extremely filthy, its atmosphere almost pestilential. My case was so much neglected and my whole frame was so diseased and shattered, that I had serious apprehensions I should not long survive. But at the expiration of the year my term of service closed. I was no longer a soldier. Finding myself some better, although still feeble, I set my face and directed my tottering steps towards home. The first day with great exertion I travelled three or four miles. The direction however was towards home. Every step carried me nearer to the objects of my affection, and I indulged the hope of reaching them. About the third day of my

homeward march, I reached the great road from White Plains to my native region, and was very providentially overtaken by one who had ever been my friend in camp. He was my captain's elder brother and yet at the same time his waiter. He had purchased a cheap horse before he left camp. But finding me solitary, unprotected and feeble, he readily dismounted and allowed me the privilege of riding. The relief and favor were greater than I can express. I rode nearly the whole distance which must have been nearly two hundred miles. I have no remembrance, that my kind and generous friend rode even five miles till we reached Easton, Mass., his native town, where my oldest brother then lived. I thought myself highly favored, and I did feel very grateful to my sympathizing friend. My youth, however, and a fifer's uniform were of use to us both on our journey. We received many a good bit on our way in consequence of the piteous and oft-repeated story my friend told of the poor, destitute and suffering fifer upon the horse. So that people were kind to us, and cheered and comforted us as we travelled onward.

"My parents had heard nothing from me after the battle at Harlaem Heights, excepting that I was there, and were in doubt what to expect. And as my brother's farewell letter did not reach home, there was in the family the same doubt in regard to him. I cannot express the strong, joyous emotions excited in my own breast, nor the grateful sensations and pious joy which my parents manifested when I entered the room and found myself in my father's house.

"After my return from the army I was so reduced in strength and my whole frame was so diseased and wrecked, that for a long time I was unfit for business. I was long exposed to suffering and unable to labor. I was however induced sometime afterwards to enlist for six months. That I should at such a time and under such circumstances again enter the army has been a mystery to myself. The corps to which I was attached was ordered to Rhode Island and stationed for a while at Providence. After passing a few weeks

there, the troops in that vicinity received orders to march to the neighborhood of Newport. Gen. Sullivan, who had the command, intended to gain possession of Newport then in the hands of the British. The detachment to which I belonged passed in flat-bottomed boats to the Island in the night by the light of the moon. Owing however to adverse circumstances, mentioned in the history of that expedition, the enterprize was given up and the campaign was soon closed.

"After quitting the service of my country, I made up my mind to live at home and become a farmer. But changes and events occurred in our domestic circle which greatly affected my condition and prospects. The angel of death entered our dwelling. My father, after a short and severe illness, closed his earthly pilgrimage, Feb. 2, 1777, at the age of fifty six. It is due to his memory to say, that he was a man strict and conscientious in his manner of life. He was a man of prayer and of practical piety. Although in his last sickness the effects of a violent typhus fever destroyed in a measure the balance of his mind, his thoughts seemed to be directed to things eternal. One of the last sentences he uttered was: 'If any man sin, we have an Advocate with the Father.' 'Blessed are the dead who die in the Lord.'"

The brother, who, as we have seen, was wounded in the affair near Harlaem Heights, being disabled by that wound for some time, was probably led by that circumstance to change his purpose of life. He prepared for college and entered at Harvard in the summer of 1779. "In connexion," the autobiography proceeds, "with what I have written concerning my brother, I feel it to be proper, and I hope it will be of use to add, that there was a remarkable reformation in my native parish which I believe commenced in the spring of 1780. My brother, with several of his associates, returning from the funeral of some one in the parish, was, it appears, solemnly impressed by the services of the occasion with the importance of religion and with the infinite value of the soul. With these impressions, he invited those in company with him to meet at a friend's house in the neighbor-

hood, 'for he wished to talk to them,' or in words to that effect. All consented. The meeting was solemn and quite memorable. My brother admonished, warned and exhorted them. He prayed with them more than once, I believe, at that meeting. Its effect was great. It was said that every one left the room in tears. This meeting seems to have been blessed as the beginning of an extensive and powerful reformation. There followed a remarkable season of refreshing from the divine presence. More than one hundred, I believe, united themselves to the church in the course of a few months, supposed to be the fruits of that revival. And what I ought to state and acknowledge with lively gratitude, my own mind was deeply and solemnly impressed. I had for days and weeks strong convictions of sin. I felt myself in a state of alienation from God and exposed to awful perdition. I was indeed among the number of those who anxiously and prayerfully inquired what they must do to be saved. And I think I may add, as in the presence of God, that there was a time when the divine justice and rectitude seemed to require, that such a sinner should suffer the penalties of that law, which is holy, just and good, and be cut off as a cumberer of the ground. But, glory to God, I was spared and was made a hopeful subject of divine grace. I had some encouraging evidence, that God in Christ did appear for me in mercy. The burden of sin which had borne with oppressive weight upon my soul was removed and I think I found peace in believing. I did feel myself in a new state of being. The objects of nature and the whole scene around me wore a smiling aspect. Calmness, peace and serenity prevailed in my own mind; and I wondered others were not more anxious to secure and enjoy religion as the one thing needful. And although I have not lived according to such views, exercises and hopes, I desire to look and rely on Christ, who stands in the gap between the sinner and perdition, and is a powerful and prevailing Intercessor at God's right hand. Through his mediation and sacrifice and through the influence of the Holy Spirit there is a redeeming power. And my sole de-

pendence for salvation is upon his kind interposition, atoning sacrifice and continual intercessions. Many circumstances and events, which had an important bearing upon the state and exercises of my mind, have no doubt gone from my recollection, but I have endeavored to state as nearly as possible what I have been led to hope God did for my soul in that memorable day of his power. My mind was probably more easily affected in consequence of serious impressions early made by the instructions, examples and prayers of my parents. What makes me confident, that religious impressions were early made upon my mind is, the distinct and vivid recollection of being in doubt in regard to the proper subjects of prayer, to which I was not then a stranger. When walking home with my father from the field where he had been at work, I asked him what I ought to pray for. He was ready to answer the question, and was anxious, I doubt not, to encourage me in that important duty. I was then probably at the age of eight or nine."

After he left the army our father had no other expectation or wish than to become a farmer. His next older brother having been disabled in the service of his country, as has before been stated, and having commenced preparation for college, in which, as also during his college course, he received all the assistance it was in the power of the small remnant of the family then remaining at home to give, and, what was better than all beside, their full sympathy and kindest wishes under what they regarded as his misfortune, the care of the farm was committed to our father. "Availing myself," he says, "as I had opportunity, of the advice and experience of neighbors, I had the reputation of taking good care of the farm and of rendering it productive. I labored to the extent of my strength and made some improvement by subduing rough parts of the land, by building wall, &c. Meeting the approbation of the family and neighbors, and seeing the good effects of my care and efforts, I acquired a fondness for husbandry and readily devoted myself to it. I was well satisfied with my condition and sphere of life and had no

idea of relinquishing the pursuits of agriculture until the spring of 1782. At that time I was afflicted and discouraged by an injury done to my arm. In making wall without much help I was induced to expose myself. Being young and ambitious I strained my arm at the elbow. The injury was such, that it disqualified me for pursuing my favorite occupation. I was not however in haste to give up the cares of husbandry and the endearments of home. I showed my arm to several respectable physicians, but received no encouragement. I then made arrangements for acquiring an education, and soon left home and placed myself under the instruction of Rev. Dr. John Reed, minister of the West Parish. I pursued my studies with great diligence. Deducting the time I was obliged to suspend my studies on account of weak eyes, I was not more than a year in fitting for college. At that period, however, there was much less required for admission into college than at present. While fitting for college, I often visited the home of my childhood and early youth and reluctantly denied myself its endearments. The distance not being more than five or six miles, I could easily walk home on Saturday and return on Monday morning.

"In July 1783, that being then the time of Cambridge Commencement, I entered college with rather gloomy prospects. My small patrimony, in consequence of bad debts and fraudulent men, was reduced from five or six hundred dollars to a mere trifle. I had no patron to whom I could freely go for advice, encouragement and help. I had then no place I could properly call *home*. My sister married and moved to Winchester, N. H. and my mother soon followed, so that I had no place I could call my home during my college life. I had to make my way through many difficulties. I spent most of my vacations at college, where I had good opportunity for study, and I defrayed the expense of board by keeping a morning school for misses, by the care of the college buildings, &c. I was obliged to avoid expense as much as possible. This will account for my not going to Winchester in vacations.

"My children and others, who may read this concise and imperfect memoir, may still inquire, how I got an education with a mere trifle to begin with. In reply I can state, and I do it with great satisfaction, that I practised rigid economy. I kept school nine or ten weeks every winter. I waited in Commons Hall more than three years during my college life, by which means I paid for my board for the time being. In my Junior year I was Monitor, whose duty it was to keep an account of all absences from public worship and prayers and to make weekly returns to the Tutor. For this service I had a few dollars. In my Senior year I had the care of the public clock for which something was allowed. When I took my first degree I owed about one hundred and twenty or thirty dollars. In this connexion I deem it proper to remark, that when an undergraduate I was a friend of government and order. I had much the same views of subordination, when I was subject to college laws, as I had when I was a college officer and obliged to execute them. I reflect, with high satisfaction, that I was inclined to show respect to rightful authority and to exert a salutary influence as a member of college. In reviewing my collegiate course, however, I am sensible I did not duly appreciate my privileges. I might have filled up large portions of my time better, acquired more knowledge and gained, no doubt, a higher reputation as a scholar. Although the word 'intemperate' was never attached to my character, yet I am now convinced, that had I eaten less, and wholly avoided ardent spirit and wine, I should have enjoyed more perfect health and my mind would have been more vigorous and aspiring. I believe it is common for students to indulge their appetites more than is consistent with the highest bodily health and with the greatest intellectual vigor.

"In justice to myself and for the benefit of others, I can state with all the confidence of truth, that I passed through college without fine or censure and with a respectable literary character. Nor did I suffer in the estimation of the government or in the opinion of fellow students, in consequence of

waiting in the Hall. At that period the situation, to a person needing it, was thought desirable and not degrading. The part assigned me for Commencement was a forensic disputation, but my antagonist not being able to pay his college bills in season to prepare for the discussion, our part was of course omitted in the public exercises. My antagonist was Josiah Burge, a worthy young man, an intimate and confidential friend. He was a brother waiter in the Hall, and we were members of a private religious society, called Adelphoi Theologia, or 'brothers in Theology.' He commenced preaching with good prospects, but in two or three years he was arrested by some fatal malady and called to his last account. One was taken, the other left. And I think it worthy of notice, that although I did not room with *him*, I roomed with three different classmates during my college life and all of them have returned dust to dust.

"The first year after receiving the honors of college, I kept the Grammar School in Cambridge, had a room in college, and boarded in Commons. The year passed pleasantly and I found myself in the way of improvement. I enjoyed the society of those who had been my instructors and sat at the table in the Hall. At the same time I was on good terms with the undergraduates. I occupied neutral ground and I had no occasion to give offence. In some instances I exerted, I believe, a salutary influence. The next year I took charge of the Library as an assistant. I was one of three who in the course of that year prepared the first printed catalogue of the college Library. The other two were Rev. Isaac Smith, the Librarian, and Prof. Sewall. At the following Commencement, 1789, I entered the Tutorship in the Mathematical department, as successor to Mr., afterwards Prof., and subsequently President, Webber. I continued in the office of Mathematical Tutor four years, enjoying enlightened society in college and in the town and vicinity of Cambridge, but much pressed with the various labors which an extensive department imposed. The text-books in my department were Guthrie's Geography, (Morse's was subse-

quently introduced) Euclid, Enfield's Natural and Experimental Philosophy, and Ferguson's Astronomy. The last lesson given in astronomy was the calculation of an eclipse."

When our father was compelled to change his plan of life and turned his attention to study and a college course, it was with reference to the ministry. It is well known, that there was then no systematic course of theological study. There being no theological seminaries, the candidate for ordination was expected and required to live with a clergyman and pursue a course of theology under his guidance. In the case of those who were connected with the University, where there was a Professorship of Theology, those advantages were deemed more than an equivalent for any private system of study. Our father always acknowledged the inadequacy of his opportunities to become a Teacher of the faith once delivered to the saints. "During the chief of my college life," he writes, "my advantages for acquiring a taste and relish for religious exercises and Theological studies were few. The public lectures were uninteresting and far between. Dr. Wigglesworth, the Hollis Professor of Divinity, was aged and feeble. Dr. Tappan was inaugurated, as his successor, in 1792, while I was in the Tutorship. He was an incalculable acquisition to the University. He was wholly and successfully devoted to his office. His lectures in public and before separate classes were highly interesting and instructive. He was highly respected by the college government, and greatly revered by the students. His moral power in college was, I believe, unexampled. He manifestly raised the standard of religious sentiment, theological acquisition, and gospel preaching in the vicinity." It was just as our father was about to leave the University for a parochial charge, that a change so auspicious for the churches occurred, and that Prof. Tappan had become established in his new and important career of duty. He was, however, still near his revered University and maintained a constant and confidential intercourse with the instructors, and especially with the new Divinity professor.

In October, 1793, he received ordination over the church and people of Chelmsford with the prospect of a comfortable and useful ministry, where he labored with conscientious diligence in the work of the ministry eight years. In 1794, he married Mary, daughter of Rev. Alpheus and Mrs. Sarah Spring of Kittery, West Parish, now Eliot, Me., of whom we may say, that she was a woman of high cultivation and superior powers of mind, an admirable mistress of a family and an excellent mother. The circumstances which led to his dismission from his Chelmsford charge and his removal to Wiscasset, Me., will be best given in his own language.

"Having been long in the habit of teaching, I made it a part of my scheme of life to keep a private school, and in consequence of such a plan I built a house with a view to accommodate a number as boarders and pupils. Soon after I had built my house, a chartered Academy was established at Westford, only five miles distant, and I was made one of the Trustees. Unwilling to counteract the influence of a public institution, or to abuse the trust reposed in me, I relinquished in part my plan of such a school as had been contemplated. The building of my house involved me in debt and the burden bore upon my mind with increasing weight. My embarrassment affected not a little my schemes of duty and usefulness. At length I made several propositions to the town, by either of which I should, as I thought, be relieved from my embarrassment, and with some one of which I supposed the town would be willing to comply. But I was disappointed. I then concluded to sell my house and cancel my debts. With this view I advertised my house in the Boston papers. A kind Providence soon sent a purchaser, who paid the full value of the premises and allowed me to occupy the house free from rent. But finding myself deprived of a house which I had taken great pains to build and make convenient, and judging also from the results of late meetings relative to my wants and wishes, that the people manifested indifference towards me, I resolved deliberately and, I think I may say, prayerfully, to relinquish my minis-

try at Chelmsford and bestow my labors upon some other part of Christ's vineyard. With these feelings and views I journeyed eastward, leaving Mrs. P. with her friends at Kittery and York. My first object was to visit my worthy friend, Alden Bradford, Esq., who had been the minister of Wiscasset, but for want of health had retired from the ministry and still lived there. I knew not, that Wiscasset was destitute of a minister. On reaching Mr. Bradford's on Saturday evening I found my visit was peculiarly opportune both for me and for that people. For though they had enjoyed preaching and had invited a candidate (Mr., afterwards Prof., Sidney Willard) to settle with them in the ministry and daily expected an answer from him to their call, his answer did not come. In the week next ensuing I opened the Court of Common Pleas then in session and was introduced into several families in the place. And, what seemed to me very providential, in the course of that week a negative answer was received from Mr. Willard. I then inquired of Mr. Bradford whether they had any other candidate in view. On his assurance that they had not, I then, and not before, told him my situation and made my purpose of leaving Chelmsford known to him. He was highly pleased. The intelligence spread. After passing a day or two on the Kennebec, I returned, preached the next Sabbath, and then left for Chelmsford. In a few days I received the votes of the church and town with the word 'unanimous' attached to each. In connexion with the vote of invitation, the annual salary was fixed at $700. On receiving these communications from Wiscasset, I requested a dismission, stating briefly my purpose of leaving Chelmsford and communicating the votes forwarded and the offers made me. This was a season of deep interest, and my mind and heart were extremely occupied. Arrangements were made for dissolving my connection with the church and society, which then comprised the whole town, excepting ten or twelve Baptist families. A mutual council was called, and my dismission was honorably effected July 29, 1802. After paying my debts and adjusting my

affairs, we took leave of Chelmsford friends and set our faces for Wiscasset." He was installed in September, and Prof. Tappan of Harvard University preached on the occasion.

"The circumstances attending my removal were auspicious. I entered upon my new field of labor with a fair prospect of comfort and usefulness. My salary was continued the same, until the first parish was formed in 1819. For a number of years after my removal to that place, Wiscasset was a place of great commercial enterprise. Merchants owned vessels to a large amount. Masts, logs, and lumber of various kinds were floated in large rafts from the Kennebec through what is called Back River. Mast ships from Liverpool and other British ports came yearly for masts and were supplied. Ships, brigs and other vessels were in constant and profitable employment. But the schools, the morals of the people, and the institutions of religion at the time I went there had been much neglected. The village exhibited alarming evidences of recklessness and dissipation. Intemperance and kindred vices prevailed to a degree truly afflicting. Professing christians indulged in practices which, I thought, brought reproach upon religion. Some leading members of the church had parties at their houses and amused themselves and friends with card-playing and what were called family dances. Such practices were to me at the time matter of regret and grief. And I said so much about such practices, and especially to influential ladies in the place, that these customs after a while were laid aside. Being afflicted at the immoralities I witnessed among my people I had a strong desire to witness a moral reform. I took care to preach and converse on the duties of Christian professors, of parents, and of teachers of schools. When I had been three or four years in the place, I consented at the solicitation of several respectable friends to take charge of a private school,* hoping to

* This school was kept in the second story of the Custom House which stood on the lot next above the late Francis Cook, Esquire's house. This building was removed several years since.

give a spring to early education and induce parents and others to manifest a more lively interest in the support of schools both public and private. The school was full and the plan of it succeeded better than the subscribers anticipated. In the course of the first year the plan of an Academy was in train. A brick building was erected with great dispatch, which cost upwards of $ 4000. I kept the Academy several years, and my labors in it, in addition to my pastoral and ministerial duties, were trying to a good constitution, and brought on complaints and infirmities which have been at times troublesome companions. I reflect, however, with satisfaction on the course I pursued in reference to the rising generation. For I exerted a greater moral influence and was much more useful than I could have been in the ministry alone, especially considering the state of morals at that period. And I think I can truly say, that I endeavored to ascertain and follow the leadings of Providence. My ministry, in consequence of moving to Wiscasset, was no doubt more laborious and more responsible, and I have reason to believe, that I have been more useful as a steward of the manifold grace of God, and that I have done more for my children, than if I had remained the minister of Chelmsford. And I think I have occasion to subjoin, that by changing my pastoral relations and by extending my acquaintance with mankind, I have seen more of human nature and have probably had clearer and more appalling views of human depravity, a deeper and more affecting sense of my own dependence on Heaven, and I have at times thought, that I have probably made more progress in experimental religion, in self-knowledge, and self government."

It is interesting to his children, as it will be to others who cherish our father's memory, to see how the statements of his views and motives here made in the evening of his life, when recording his recollections of the past, are confirmed by the free and confidential correspondence which he ever maintained with a much loved brother. Had he conceived, that the charge of a school implied any want of devotion to the ap-

propriate duties of the ministry which he had received, he would not have entertained for a moment the proposition to undertake such additional labor and responsibility, notwithstanding the relief which would thus be afforded to him in a pecuniary view. The extracts from this correspondence may also be interesting, as showing more particularly than his own record does, his efforts and toils in what was ever his favorite object of pursuit, the improvement of the young.

In a letter dated Sept. 16, 1806, he thus writes; "My school is at present my hobby, but I am obliged to ride and tie, that I may show the respect and attachment I feel to my professional concerns and duties. I expect to render some valuable service both to parents and children. I spare no pains and am up early and late to meet the objects of both characters in which I act. In my school one leading aim is to excite ambition in my pupils to learn and behave well. To accomplish this, I have what I call a book of merit, in which I weekly insert the names of those who excel in spelling, English grammar, &c. and shall open this book to parents and guardians at the close of each quarter. All are required to recite morning lessons, and I minute down the number of lines each one repeats every morning, whether in grammar, poetry, or prose. If any one fails to get his morning exercise, I insert the letter N, denoting negligence. At the end of the quarter I can tell how many lines each one has committed to memory in the course of the quarter and how many times he has been negligent. I have noted the state of the school in every branch of learning, that I may know exactly each one's improvement. Six of the older members I have appointed as a committee, whose duty it is to observe and even inquire concerning the conduct and language of all the scholars. If any make any indecent noise or disturbance in the streets at any time by night or day, or utter profane words on any occasion, I expect to know it, and have engaged to punish according to the aggravation of the offence. And should any one be found incorrigible, he is to be expelled from the school, to give place to one worthy of a place in it.

To render my rules more completely effectual and to adjust all matters of difficulty, three of the subscribers are a select committee, appointed at my request to assist me in carrying the regulations of the school into full effect. I call upon one and another in the school to assist me, but have no regular assistant. The people seem pleased with my endeavors, and in my turn I am pleased with their candor, and I hope my methods will succeed."

Again under date of Jan. 1807 he writes; "I shall close my second quarter next week, and my success is quite encouraging. An academical association has been lately formed; they have already purchased a spot of ground and have voted to erect a building of brick, two stories, at the opening of spring. My mind is greatly occupied and I hope usefully. It is no matter, you know, how early in spring some grain is sown. It is well to avail ourselves of every thing like predisposition in the soil, nor can we too soon eradicate what is noxious. I have several times written two sermons in a week since I opened my school, and thought them pretty well received. My conscience bears me witness, I think, that I mean to render my people all the service in my power. The risen generation are so wild in their movements, that I mean to do my part in giving the one now rising a better direction. For I am more and more persuaded, that early religious education is to the body politic, what the nervous fluid is to the human, and that Christian virtue is its principle of vitality."

August, 1807. "My school does not dwindle. The Academy will be completed, it is probable, in the course of the next month. The present plan is to divide the school, and have a Preceptress under the same roof. The institution, I believe, will be supported. But I am weary. It is not very sickly in town, and yet I have to visit the sick and I attend many funerals. I am sometimes almost on the borders of distraction. Besides my confinement in school, I have to make long evenings, and then write in haste. I have set the wheels in motion, and mean to quit the business as soon as I can find a person suitable to take my place."

December, 1807. "Last Monday I began to act as Preceptor of Wiscasset Academy. How long I shall keep it is uncertain. My time is extremely crowded, but I am rendering sensible service to the town and to myself by performing double duty. I sometimes think I have been influenced by self interest more than I was aware. Indeed I have shifted ground, and I have told my friends so. To establish a respectable private school in the town, and check the ungoverned spirit and profanities of youth, was my leading motive in the first instance; but now a desire to place myself in easier circumstances has a powerful sway."

We add a sentiment from the same letter, which occurs in connexion with a reference to some of the extravagances of that period, on account of its sound practical wisdom. "I have adopted, as a maxim and motto, this idea, that the best way to remove error is to urge the truth, and the most certain method of lessening the influence of unsound opinions and unprincipled men, is to exhibit and recommend, in the abstract, correct opinions and virtuous characters."

Dec. 5. 1809. "I carry with me a refreshing consciousness of good desires and faithful exertions to fill the various concentric circles of ministerial duty, and make valuable improvements in this part of our Lord's vineyard. My plans of literary, moral, and religious usefulness have sometimes failed, but in many instances have been remarkably blessed, and have succeeded beyond my expectations. Indeed I have had many comforting proofs, that my removal from the place of my former labors was kindly designed and conducted by Him who seeth the end from the beginning. I have endured some trials, made some sacrifices, met some discouragements, exerted unusual efforts; but these are very inconsiderable, compared with the satisfaction of nourishing the minds of youth with salutary food, and of persuading men to be Christians in heart and life. It has truly been my ardent wish, that I might be an instrument of spiritual good to the people of my charge and within the circle of my influence. I have had at times for a year or two past a comforting per-

suasion, that I should see religion more regarded in this place, our assembly enlarged, and our table of communion better filled."

These extracts show with what earnestness and sincerity of purpose he entered upon the exhausting labors of those years. His pupils would bear united testimony, we believe, to the energy and tact with which he executed the scheme of the school, and the salutary discipline, both literary and moral, which he secured. We may claim for the seminary, whilst he was at its head, so far at least as regards the moral influences which pervaded it, the highest rank. The sinfulness of falsehood, of profane and obscene language, of Sabbath breaking, of disobedience to parents, and disregard of rightful authority, was inculcated with constant and earnest power. "Enter not into the path of the wicked and go not in the way of evil men; avoid it, pass not by it, turn from it and pass away," was one of his well remembered maxims, often repeated and urged upon the pupils. Such maxims, in the words of holy writ, he required them to commit to memory. The most interesting, especially the didactic, portions of God's word were rendered familiar in the Monday morning lessons. It is no exaggeration to affirm, that no one could have been a single month, nay a single week, in that school, without learning in what he made a general exercise of the school, the duty of 'observing the Sabbath,' of 'respect for truth,' of 'honoring and obeying parents,' of 'avoiding profane and obscene language,' of 'reverence for God's word;'—and many now live who can distinctly trace to that school impressions indelibly made concerning such sins and duties. He was a rigid disciplinarian. If any where prompt obedience to authority was taught and learnt, it was there; and yet he had an uncommon faculty of securing the confidence, respect, and affection of his pupils which subsequent years have seldom effaced. Such singleness of aim as he possessed, such deep and generous sympathy for youth, such buoyancy of spirit and energy of will, and such skill in transfusing his own spirit and views into the minds of his

pupils, combined with great dignity of character and manner, always secure a mastery over the respect, the affection, and the fears of any school. We will only add, that the school was composed of pupils of both sexes, who have since been the ornaments of society in that and other places, and we do not assume too much in ascribing to his efforts in connexion with that school an influence which is still felt in that town and vicinity.

The autobiography proceeds to recount in a thankful spirit "timely interpositions and cheering smiles of Providence in the course of his ministry." "God," he writes, "has granted me great satisfaction in the work of the sacred office I have sustained, and blessed my endeavors to support my family and educate my children. My labors in the school and academy at Wiscasset were profitable to myself, and were publicly declared by others to have been highly useful to the town. The instructions I imparted manifestly had a salutary effect upon the morals of the rising generation, so that I was encouraged and even solicited to continue in that employment longer than I intended. After relinquishing the care of the academy, I opened a private school in my own house and fitted a large number for college. I offered six in one year." He then mentions instances, in which important aid in educating his children was given at different times by individuals whose names the children hold in grateful remembrance. The following statement is made for our own satisfaction, for encouragement of others, and as exemplifying one most valuable trait in his character, a peculiar buoyancy of spirit under trials.

"At Bowdoin College there was a Charity Fund* for the benefit of indigent students. The tuition of my sons while at college was, I believe, chiefly drawn from that Fund. But notwithstanding these helps, we found it difficult to support the family, to pay interest money, and at the same time dis-

* It arose from a grant made by Mass. to her colleges, which expired in 1831 and was not renewed by the State of Maine.

charge college bills. When G. was a member of college, I was more pressed and straightened for money than usual. We had serious thoughts of taking up his connexions and keeping him at home, at least for a season. There seemed to be no means to defray his college expenses. At that anxious and discouraging period, Providence was preparing for our relief. A small tract of land at Eliot, which had been for sale several years, belonging to my wife's family, was unexpectedly sold about this time. Mrs. Packard's part of the proceeds was estimated at $100. That sum was forwarded and it gave relief. I deem it proper to remark here, that as I had never known a student, anxious to obtain a public education, obliged to leave college for want of funds, I doubt, on the whole, whether I could have consented to tear my son away from college, and oblige him to give up his literary career, had no relief been afforded from Eliot. I ought to acknowledge with gratitude, that the sums actually paid by friends and the various helps afforded towards the education of my children, not only lightened the burden resting upon my shoulders, but gave encouragement, inspired resolution, and exerted a cheering influence. I ought also frankly to state to my children and to all connected with the family, that great prudence and economy were practised, and great efforts and sacrifices were made in securing to our children a public education. Nothing was left undone, which provident care, rigid economy, and exemplary industry could accomplish; and especially on the part of her, whose memory is dear to the family, and whose departed spirit is now, I trust, rejoicing with saints in light. I desire to bless God, that she manifested high satisfaction in domestic life, and in our children as they rose towards maturity. Even when she was upon her sick and dying bed, she appeared to reflect with satisfaction and gratitude on the part she had taken in providing for a rising family, and that our children were coming forward with correct habits and fair prospects. And I rejoice, that I have good opportunity to testify, and that I can leave the testimony in writing, that my sons without excep-

tion, while members of college, were habitually prudent and economical, and that I always paid their bills with the greatest readiness as far as my means would allow."

The small farm which crowns the hill a half mile southwest from the town of Wiscasset, now owned by John Brooks, Esq. who has since considerably enlarged it, was our father's and our own much loved home for twenty six years. It contained sixteen acres with an ordinary house and a worse barn. It is beautifully situated, commanding a fine view of the town and spacious harbor, the heights of Edgecomb opposite, Birch Point projecting from the south into the bay, and the rocky, abrupt elevation in the rear of that point, which forms so striking a back ground in that part of the landscape as seen from the village. That bay is like an inland lake with abrupt shores and wooded headlands, and at every visit we gaze upon its slumbering waters with ever new delight. The soil of the farm being good, and the situation, notwithstanding its distance from the church and village, being eligible for a quiet, retired parsonage, although our father's resources were limited, the purchase was advised by judicious friends and he took possession in May, 1803. The buildings were enlarged and improved in 1814.

Our father always retained his fondness for agriculture. He never passed a well regulated farm without observing it, and commending the careful and skillful husbandry which it betokened, and the husbandman always received a word of encouragement. In respect to his effort to secure for his family a desirable home, after having remarked on the difficulty of obtaining a house or even a part of one, and on the great inconvenience he suffered on that account, he thus writes; "I never regretted the purchase, but I found it difficult to pay the interest of so large a sum, reduce the principal according to promise, and support a rising family. I passed some seasons of great solicitude and perplexity, and at times made some sacrifices and great efforts to meet exigences and preserve my credit. I believe, however, that, on the whole, I enjoyed life better than if I had lived in a hired house.

For I improved the place, cultivated the soil, set a good example to my neighbors by cultivating fruit trees, such as apple, cherry, peach, plum, &c. I took great satisfaction in the fruit I raised, and in giving to my friends."

It will be seen from the preceding extracts, that our father reviewed the scenes of his life in Wiscasset with a thankful heart for the Divine goodness, which had been vouchsafed in the afflictions as well as in the enjoyments he had experienced. Those who know the history of his ministry, particularly during its last years, are aware of occurrences which must have caused him severe trial. We do not deem it expedient to include in this memoir the brief portions of his manuscript which refer to those periods of peculiar trial. But it gives us great satisfaction to state, that his references to those periods do not name a single individual, and that they are altogether general in their character. Some seasons of excitement in the earlier part of his ministry, caused by the efforts of some, whom he, in common with his people generally, regarded as decidedly sectarian in their aims and motives, which his private correspondence with his brother shows were seasons of solicitude to him, are not even alluded to in his autobiography. He never treated such innovators with harshness or discourtesy. In regard to all such it was a favorite expression with him and often used in prayer, "Send, Lord, by whom thou wilt send." Provided the cause of true religion was advanced, he had the Christian temper to rejoice, even though wandering and inconstant laborers were made instruments of promoting it.

The year 1828 was signalized in the religious history of Wiscasset by a remarkable degree of interest concerning eternal things, which pervaded all the religious societies of the town. Several heads of families, many individuals of standing and influence in society, as well as youth, were added to the Congregational church. With our father it was a season of deep and tender interest, and he exerted his best energies to promote what he believed to be a work of the Lord. His heart was made glad by seeing numbers who had for years

sat under his ministry, many of his former pupils, and two of his own children, devoting themselves, as he hoped, to the Savior and rejoicing in hope through Him. It was an era in the history of that church, and the revival then experienced may be numbered among the most interesting and important which have blessed the churches of this State.

In the winter of 1828 our mother, whose health had been declining for a year or more, was seized with hæmorrhage from the lungs. No skill or care could arrest the progress of fatal disease, and in the following September she was removed from the circle which she had adorned. She was a woman retiring in her character, and yet of superior powers and high cultivation. She often spoke of the benefit which in her youth she derived from the fine taste and refinement of Rev. Drs. Stevens and Buckminister, particularly the former, who were members of the same ministerial association with her father, and who were frequent visiters at her father's house and took a lively interest in the intellectual improvement of herself and her sisters. Her memory, always remarkably retentive, was richly stored with the facts of English and Ecclesiastical History and with the best passages of the standard English poets, which she used to repeat to us children for our instruction and amusement. She had great love for reading, which, in the multitude of her domestic cares, could only be gratified by some one of the family reading aloud, while she was engaged in the duties of the household. It is cause of unfeigned regret to some of us, that we did not in our childhood and youth avail ourselves of a privilege, which gave her so much pleasure and would have been so profitable to ourselves. She possessed fine powers of conversation. The evidence which her last sickness revealed of her spiritual state was most comforting to us all. With a firm reliance on the grace of God in Christ, as her only ground of hope of divine acceptance, she died in peace. This was the second time, the angel of Death entered our household, our grandmother, Mrs. Sarah Spring, having died suddenly Sept. 1815, while residing with us. We were all

impressed by the appearance of our father during the scene. The funeral was attended on the Sabbath, after the services of afternoon worship. Prof. Newman of Bowdoin College, had, by special request, gone over to render aid on that day, and to conduct the funeral service; but our father attended church and took his seat as usual in the pulpit the whole day, not, we were assured, from any want of deep affliction, but from his views, which he had often inculcated, of the duty of mourners to go if possible to the house of God. He would not yield to what has been a sort of fashion, for whole families to absent themselves from public worship in such circumstances, insisting, that the sanctuary of God is the place of all others, whither the afflicted should resort; as David, when he found that a dreaded bereavement had befallen him, "arose from the earth and washed and anointed himself, and changed his apparel, and came into the House of the Lord and worshipped." Those who were conversant with him were edified by the christian resignation and cheerful trust in God, which was conspicuous under this heaviest bereavement which can befall a man.

In a letter dated Sept. 29, 1829, a few days after our mother's decease, he thus writes:

"My consolations and my causes of gratitude to Heaven are many and great. Owing to your mother's calmness and serenity of mind, to the confidence she manifestly placed in the atoning sacrifice of Christ, and to her comforting and buoyant hope of divine acceptance, together with the sustaining influence from on high which I have been permitted to share, my grateful emotions seem to hold the ascendant over my sorrows. It is my daily, and I could almost say, my hourly prayer, that I may make a right improvement of God's dealings with me, and that I may be quickened and carried forward in personal, parental, and pastoral duties. The sympathy and affection of my children have been a great help and comfort to me. I find myself reaping the rewards, which Heaven has allotted to parental watchings, anxieties, and faithfulness. God could not have brought an

event, so important and afflictive, with a kinder or gentler hand. In the midst of our bereavements he has remembered and shown mercy. 'In the multitude of my thoughts within me thy comforts visit and refresh my soul.' This is perhaps too much for me to say, but this passage does seem applicable to my case."

Circumstances, which it is not necessary to state, and which in his autobiography are referred to only in the most general way, induced him to request a dismission from his charge at Wiscasset, which was satisfactorily and harmoniously effected in the spring of 1830. Providence opened for him a smaller field of labor and usefulness at Middlesex Village, a remote part of his former parish in Chelmsford, Mass., where were living many who, as parents or children, had been under his ministry thirty years before. To use his own words: "I received a cordial welcome. It appeared to me, that a kind Providence made an unexpected and favorable opening for me to reside a while among the friends of my early ministry. I took charge of a small church and society, including a part of my former parish. I had some in my church whom I admitted to church membership before I went to Wiscasset, and I recollect, that I married a couple, whose parents I married thirty five years before."

During his residence at Middlesex we all suffered a severe bereavement in the death of our youngest brother. He had entered his Junior year in Bowdoin College and fell a victim of consumption, January, 1834, at the age of eighteen. No one of the family had given more promise of long life. He was a great favorite of the household. After much suffering he died in peace, sustained by a good hope in Christ. It was a severe affliction to our father. He saw its dreaded approach, was much shaken when it came, and never alluded to it without a tear during his remaining pilgrimage; but he exhibited throughout a beautiful example of Christian resignation and of holy trust in God. He joined in the hymn sung at the funeral, and conducted without assistance the services of divine worship on the following Sabbath.

In a letter written on the first anniversary of William's death, he thus writes;

"This is a day much to be remembered by all the family, a day of deep sorrow and heavy bereavement, and yet a day of consolation and thankfulness. The Lord verily has been kind and gracious in giving me and you such evidence, that William had made his peace with God and departed in the Lord. We have good reason to think, in view of the reunion of friends in the future world, that he is now with his mother, rejoicing with the spirits of the just made perfect in Heaven. I am anxious, that all my children should be bending their course and making constant and visible advances towards the gate leading into the celestial city. I hope every one will be established in the principles of the doctrine of Christ and in the temper and habits of the Christian life. The world is constantly employing pains-taking measures to allure us from the path of duty and draw us away from the chief good; and we ought on our part to make strong efforts to counteract this dangerous influence, and endeavor to bring ourselves duly to estimate what is most important, and seek what we most need, an interest in Christ, through faith in his name. May we all do more this year than before for our own souls, for promoting the spirit of piety among those around us, and for the peace and prosperity of Zion."

A few weeks before his own departure, the daughter, with whom he was residing, suffered a bitter trial in the loss of her eldest son at sea. She received a letter of condolence and consolation from a brother, in which reference was made to murmuring thoughts which might arise in view of her affliction. He read the letter, and when he came to the passage referred to, he remarked, that at the time of William's death he never thought of murmuring. He felt an assurance, that God did all things well.

He exercised his ministry in much comfort in Middlesex six years, and in view of it and of the circumstances which led to his dismission, and his retirement from active labor, he thus writes:

"It was unpleasant and trying to relinquish the ministration of God's word and ordinances to which I had been long attached; and it was with reluctance I dissolved, in the autumn of 1836, my connexion with that church. But considering my time of life, and that my health was not good, considering also, that my parish was very small, and that there was no prospect of immediate increase; taking into view likewise, that those who constituted my parish could in general attend worship in the vicinity without great inconvenience, I deliberately made up mind to relinquish my pastoral relation and throw myself into the arms of filial affection already open to receive me. After taking affectionate leave of our friends, we, (a daughter and himself) started for Saco, where we arrived Nov. 11th, 1836. I was affectionately received and have been affectionately treated by my children. I feel myself well accommodated in my social retirement. I have favorable opportunities for reading and useful reflection, and for the advancement of personal religion. I here call to mind past scenes, periods and changes. I here recount the distinguishing goodness and mercy of God to me and mine. From this retired situation I look back over the six years I spent at Middlesex with a lively interest. I there enjoyed a very pleasant intercourse with ministers and laymen in that region. I was gratified with the opportunity of reviving the sympathies and friendships of my early days, where I first found a home of my own, and where I lived six years in a family state. Under these interesting circumstances I was treated with great kindness and respect; and I have good hope, that my labors during my last residence in that town were of use to the people of my particular charge, and to churches and congregations in the vicinity. Several clergymen manifested confidence in my counsels and services, and expressed regret at my leaving. Whether, however, my services were useful or not, I feel conscious, that I went there with sincere desires to build up Christ's spiritual kingdom and win souls to Him. I reflect with self approbation on the course I there pursued and on the exertions I there

made. I have reason however to be humble before the great Searcher of hearts, that I was not more intent, more earnest in my appeals, and more devoted to the work. The vices and dissipation of some, the loose opinions and the unguarded morals of others, and the want of engagedness on the part of professors, conspired to check the spirit of inquiry and prevent the progress of religion.

"After indulging in this review of past changes and in the preceding reflections on them, I return with gratitude to the tranquil and favored situation which a kind Providence allows me to enjoy. I here take satisfaction in reading the Scriptures, and I gather instruction and encouragement from those portions of them which were formerly less interesting, because I have more leisure to examine and apply them. And I have an encouraging and grateful taste and relish for those parts of the sacred volume which exhibit and inculcate the doctrines of faith and repentance, of renewing grace and a holy life, of Christ's mediatorial character and atoning sacrifice, the grace and mercy manifested to our sinful and sinning world, and the spiritual nature and happy subjects of Christ's kingdom:—the reasonableness, the efficacy, and the importance of prayer, and the bestowment and agency of the Holy Spirit for enlightening, renewing, and sanctifying men, so that they may become partakers of the divine nature and heirs of the grace of life. Oh, that the word of Christ may dwell in you, who read this, richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts unto the Lord."

At this point in his life, dated Saco, 1837, the brief memoir of himself closes. In the following year, as appears, he wrote the following postscript.

"In addition to the brief memoir, which I leave for my children and posterity, I prepare the following, with the hope and prayer, that a divine blessing may attend the perusal, and that every one may be led by it to place firm and cheering trust in God amid the changes and trials of life.

"God has been to me kind and gracious, and has favorably ordered my lot. The privileges and blessings I have enjoyed, and the relations I have sustained in life, are comforting indications of divine benignity and favor. Though I have been wanting in gratitude and have not rendered to the Lord according to benefits received, and though I have not been sufficiently intent on the great objects of faith and duty, nor so entirely devoted to the Gospel ministry as I ought to have been, I am not conscious of having done injury to the cause of religion by the course I have pursued, once and again, in taking leave of churches and congregations with which I had been connected by sacred ties, and from which, in every case, I was honorably dismissed at my own request. I had, in each case, in view of confidential friends, satisfactory reasons for such a request, and in no instance, to my knowledge, was my integrity, faithfulness, or attachment to my profession denied or called in question. In those interesting periods of my ministry, the question of duty was much before me, and I besought the Lord to impart wisdom and grace to guide my judgment and to enlighten the path of duty. And what deserves remembrance and has been peculiarly gratifying to me, is the regard and respect shown me. Whenever I have visited churches and congregations after disolving my connexion with them, I have been uniformly treated with kindness and respect. And I can and ought now to add, as in the presence of God and the great Head of the Church, that I have borne them much in mind at the throne of heavenly grace since my retirement from the cares and labors of the ministry. It has been my sincere and ardent desire and my frequent and earnest prayer, that those churches and congregations may be visited with the effusions of God's spirit, and that the blessings of renewing grace may be shed upon them. And I have entertained encouraging hopes, and, at times, indulged a persuasion, that God will thus visit them, awakening sinners to thoughtfulness and reflection, leading inquirers after truth to the Savior, and confirming and strengthening God's children in practical godliness.

"I desire to bless God, that I have been, and continue to be, desirous to contribute, at this late period of life, to the eternal welfare of those, with whose fathers and mothers I had friendly intercourse, and that I have been even anxious that God would graciously revive his work among them. I often think, that I have deeper feeling and more spiritual ardor in praying for them now, than when I was connected with them as pastor and teacher. I am now free from the cares, perplexities, and various avocations which then intervened and interrupted spiritual vision. It seems to me likewise, that I have clearer and stronger views of the spiritual necessities of fellow travellers to eternity. Spiritual affections more readily ascend and fix on eternal realities. I pray God to bless the ministry of reconciliation wherever enjoyed, and to bestow his blessing on all institutions and means in operation for rendering the Gospel more effectual and triumphant, for spreading its light and truth among nations, and for the conversion of the world."

At this point may be introduced a statement bearing the date of 1845, of interest to those who love to note the contrasts of different periods, and the indications of improvement in the religious prospects of men.

"In looking over my ministerial life, and calling to mind the changes in the character and qualifications, influence and duties of clergymen since I entered the ministry in 1793, and, at the same time, marking the progress of sacred science and biblical literature, I am much impressed with the increasing difference, and, in many respects, vast improvement in the tone and character of the present, as compared with the former period. In the Theological profession the change has been great; and to any one who has not marked the progress of events, truly surprising. The great principles of the doctrine of Christ, and the elements of the Christian religion have received increasing attention. The glorious scheme and vital spirit of the Gospel have been impressed upon the public mind more and more. When I was settled in the ministry at Chelmsford in 1793, there were no Theological semi-

naries in the country. Little or nothing was done in translating and spreading the Holy Scriptures, and comparatively few Bibles were then in family use, although few families were without at least one. No missionary societies were in operation excepting that formed to christianize Indian tribes. President Kirkland's father, whom I personally knew, was a missionary to the Oneida tribes, and the Rev. Mr. Badger of Natick, whom I also knew, received a small stipend from England for preaching to a decreasing remnant of the tribe in that town, which has now for years been extinct. The Rev. Mr. Sergeant preached to the Stockbridge Indians, and there were also instructions given to another tribe upon Martha's Vineyard. But there was besides this no society organized in the country for sending the Gospel to the heathen, and for translating the Scriptures into different languages and dialects. But since that period, notwithstanding the demoralizing effects of the Revolutionary war, the polluting and destructive influence of French Philosophy, and the alarming conspiracies of the sons of Belial, institutions have been formed to prepare the way of the Lord and to open a high way for our God, to visit and bless and convert the heathen world. It is truly astonishing, how benevolent, humane and charitable institutions have been established and multiplied through our favored land; and what a vast variety of means are in operation for mitigating human suffering and meliorating human condition, and for extending the light and triumphs of the Gospel over the world."

Our father during the remaining years of his life resided among his children successively at Saco, Me., Salem, Mass., and Brunswick, Me., making occasional visits to his other children, his former parishoners, and friends. It was not with him, as with many, to whom life seems a burden after its active duties have ceased. His season of rest was far from being one of restlessness and discontent. His uncommon cheerfulness and buoyancy of spirit, his remarkable power of adapting himself to the circumstances of his lot, and the readiness with which he found new objects of

interest, made him happy wherever he dwelt. Age was doing its work on his physical system, yet gently and gradually, but spared his mental and moral powers, and his social feelings. The active habits, both of mind and body, of a long life he carefully maintained. He read, he wrote, he kept up a correspondence with friends, old and new, especially with his former parishioners, and his pupils from Maine to Louisiana. Wherever he thought he might be of service in promoting the spiritual welfare of others, he never failed to discharge his duty by a letter, if he could not, by a personal visit. If nothing else happened to demand his attention at the time, he would re-write one of his old sermons. He often remarked, that he felt the importance of mental occupation in order to preserve the health and vigor of his faculties. He could not bear the thought of rusting out. He felt, more than his friends, the failure of memory; and used to say, playfully, that it gave him one advantage; it imparted to an old, excellent book, the relish of a new one. His reading was almost exclusively confined to works of practical religion. Doddridge, Watts, Wilberforce, and Jay, were favorite authors. A large portion of every day was spent in the devout reading of the Scriptures in course. By these contrivances to make occupation for himself, and by his habits of systematic labor, he so filled up his days, that he frequently used to say, with a smile at the oddity of the conceit, as it might strike us, that he felt straitened for time. He was careful and systematic in his exercise. His love of gardening never forsook him. In his eighty fifth summer he took the principal charge of a garden. In the winter he used the axe and saw. He also walked as much as his infirmities would permit.

What contributed much to relieve the tedium of old age, was his cheerful temperament and strong social affections, and hence a lively interest in passing events and in social life. He never secluded himself, nor ever seemed to feel too old to meet and fulfill the claims of society upon him. The friends of his youth, and most of those of his manhood had

fallen; but he formed new acquaintances with surprising facility, readily imbibed the sympathies of the community in which his lot was cast, participated, so far as was practicable, in all schemes of good, mourned with those that mourned, and rejoiced with those that rejoiced, and was a pattern to all in his observance of the minor obligations and duties which contribute so largely to the happiness of social life. Few have gone down to the grave, at his age, with so many personal friends. The passer by in the street was ever ready to greet him with a word or a bow. It is not improper in this connection to state, that his social qualities, which retained their freshness to the very last, always ensured him a welcome. Possessing great dignity of bearing and character, in combination with that ease and elegance of manners which adorn the most cultivated society, and an ever playful, genial humor, and great readiness in repartee, he was an ornament to the social circle. We ought to add, that wherever and whenever he mingled, as he was wont to do almost to the end, in social circles, he made it plain, that he had a strong and abiding sense of eternal things. We think we may safely say, that he had not for years made a social visit or a call without saying something for his master and his cause.

What was remarkable in one of his years was his strong sympathy with the young. He always took notice of children, and but a few days before he died, he remarked to a friend, that even the children in the streets always met him with a smile. For nearly fifty years he was connected with various literary institutions, and much of the time actively engaged in the work of training youth. He was for seventeen years a Trustee of Bowdoin College, and ten of them Vice President of the institution. In truth it may be said, that from the day of his admission to the University he was a college man to the close of his life, always glowing with youthful interest in college scenes, reminiscences, and attachments. None regarded with more interest all efforts to raise the tone of popular education. The following passage in a letter to his brother, is in itself a discourse. It occurs in

connection with some remarks on the state of the country. "The most we can effect in making men reason and act correctly as citizens, is to lead them to regard conscience and respect religion. If we can prevail on them to become Christians, they will of course become good citizens. In addition to efforts of this kind, abundant labors ought to be bestowed on the rising generation." He was abundant in effort to direct the attention of teachers and guardians of Literary Institutions to the moral and religious training of youth. We think we have ground for the persuasion, that the introduction of Mason on Self-knowledge and Porteus's Evidences of Revelation at one period as text-books in Exeter Academy, was in consequence of the urgency with which this subject was pressed upon the attention of the late distinguished Head of that institution. His practical skill in the management of youth may be inferred from statements already made, and was so widely known and acknowledged, that, so long as he was in a situation to receive pupils, he was never without applications from parents who wished to commit sons to his care.

We think it may not be without interest or profit in this connection, to quote a passage from his manuscript in which he gives his view of the proper method of training children. After referring a second time to his entire freedom from the vices of the camp to which he in early youth was exposed, and ascribing emphatically his escape to the counsels, examples, and prayers of his pious parents, he adds;

"I believe the devout prayers of pious parents are often preserved as memorials before God in behalf of children and others for whom they are offered. I leave this remark on record for the encouragement of those who have families to train and who ought to be earnest and frequent at the throne of grace. I deem it proper to remark farther, that I reflect with much self approbation on the course I have pursued in the management of children. I am sensible, that great improvements have been made and great facilities afforded in exciting the attention and in improving the minds of children

and youth. Early education is more easily acquired; the business of teaching is more laborious, and the office of an instructor is more responsible than formerly. In the present state of the public mind in regard to early education, I am persuaded, and have been for several years, that much more is expected of teachers both by parents and pupils than is for the best interests of the rising generation, and that there is less fixed attention, less close study required of the pupil than is for his own good, and less than is necessary for the full development of his powers. Taking into view the state of society and of education when I trained my family and had the care of other children, and considering also the methods at that period pursued for enlarging and guiding opening minds, I still think the plan I adopted both in teaching and governing was well calculated to accomplish the objects of early education. I think God is a witness, that I watched for opportunities to make good impressions upon the minds of those under my care, and I spared no pains to soften and subdue them as their case required. What I said and did in the way of counsel, warning, and discipline was more prospective than my children and pupils were aware. In many cases it was expedient to be direct, decisive and prompt; but I apprehend, there was less direct punishment on my part, than was common at that period, and less suffering, bodily and mental, than was common in other families. We are ready to say that our fathers were too rigid and severe. It is my opinion and has been for several years, that parental government has been verging towards the other extreme. It is manifestly too lax and yielding. There is too much indulgence for the comfort of parents, and too much to comport with the authority and dignity which belong to the parental relation. The easiest methods possible, consistent with firmness and success, should be adopted in training children to submission and obedience. It is far better for parents and for children, that their tempers be early and thoroughly subdued, suitable objects early presented, and submission and obedience early secured."

And again at a later period, under date of 1846, he thus wrote on infant education;

"The subject of early education has received my close and unwearied attention. Having kept school in my earlier years, and afterwards having been employed in the business of instruction, I became more interested in the subject. And when I had a family rising around me and took charge of a private school and then of Wiscasset Academy, I was induced to read, reflect, and inquire on the subject, that I might gain access to young minds and acquire a salutary influence and control over them. Feeling responsible to God and the great Head of the Church, not only for myself as an individual, but for the children given me and for those committed to my care, I made it my deliberate concern and prayer, that I might teach, govern, and train them aright, and give their minds a good early direction. Having thus read, and thought, and reasoned, I was much impressed with the importance of controlling opening minds, and I watched the earliest movements of their passions. As soon as my child betrayed symptoms of passion or opposition to the mother's or nurse's tender and kind treatment, I readily adopted some gentle method to check and suppress the rising passion, and I succeeded almost without exception in accomplishing my purpose. A child four or five months old may show temper and manifest dislike at what is passing, and betray feelings of resistance. A case is thus presented which requires prompt attention, and such feeling may be subdued in the gentlest manner and without difficulty. There is no need of being harsh or severe. For as there are many ways in which the mother shows that she is pleased, so there are many ways by which she may show, that she is displeased. And as the child soon learns when to expect her smiling approbation and fond caresses, so it soon learns when to expect a frowning look and other tokens of displeasure. In this way, and by carrying out the principle involved, a child of common capacity is a proper subject of discipline while the cradle is its favorite resting place, and before it reaches the age of ten

months. And a child with uniform and affectionate attention will be more and more submissive to just control. I never allowed a child to be fractious by day or night, and it was seldom, if ever, I was disturbed by the crying or fretting of a child, when well, at our morning devotions or nightly slumbers. The common difficulty is, that the parent is not uniform in the treatment of his child, and he is extremely apt to be governed by his feelings, and not by the case before him. Indeed he is not sufficiently interested in gaining a knowledge and control of the infant mind. The question of duty to his child should be much before him, and especially in seasons of discipline. What treatment does the case require? What check or encouragement ought to be given, and how shall I give it? When there is an unexpected degree of insubordination and obstinacy, there is great occasion for deliberation and prudence. On examining facts and circumstances, it may be best to postpone decision to another hour, or another day, so that the child or youth may have opportunity to reflect. In the mean time he may be brought to a proper state of feeling and penitence, so that little more will be necessary to satisfy parental solicitude, or sustain parental authority. Children should be to the anxious and affectionate parent subjects of daily and devout prayer. A lively sense of parental responsibility is of high importance in training a family. It is possible, however, to place too much dependence on this great duty. We need the approval and blessing of Heaven. But we are not to depend on our prayers any farther than our instructions and examples correspond to them. I believe many christian parents fail on this point. They are earnest and fervent in their daily prayers for their children, but they are not sufficiently careful to present motives and give counsels, and set examples, to give force and effect to the sentiments uttered in their devotions. The affection and concern, which leads parents to offer humble and earnest prayer for their offspring, should induce them to impart corresponding counsels and encouragements which they need. As children grow in years, they require different

treatment, as well as different dress and different associates; but they should yield ready submission to parental authority. The deliberate wish of the parent should be law to the child."

He was once asked by a friend what had been the secret of his success in training youth; his reply was, "I have made it a principle to watch opportunities of making useful impressions." It became a maxim with him on the whole subject of moral education, often uttered with emphasis, as may be remembered by those who enjoyed intercourse with him, to "WATCH OPPORTUNITIES."

Our father spent forty four years in the active duties of the Christian ministry. The spirit with which he was animated and governed in his work may be learned from the preceding pages. It is well known, that in theological opinions he always ranked himself and wished to be numbered among that number who pursued a medium course between the extremes in the theological controversies which commenced several years after he entered the ministry. He shrunk from adopting some expressions in the formularies of doctrine held by many; he lamented without ceasing the divisions to which certain developments of thirty years since in the church led, and could not bear the thought of separating himself from friends whom he had long loved, even though in the case of some, their views on some points, he was aware, fell below his own standard of truth and duty; feeling, injudiciously, as it may, and doubtless does, appear to many who respected him as a man and a Christian, that there are points on which the disciples of the same Lord may "agree to differ." He was in consequence misrepresented and, as he thought, even abused. The great truths of Atonement by an Almighty Savior, (we use his own expressions) of justification through the merits of His sacrifice, and the renewing and sanctifying work of the Holy Spirit, he never failed to assert and maintain. In his declining years these truths, as it appeared to himself, as we shall see, were revealed with more clearness and power and comfort to his mind.

Our father had now retired from the active duties of the ministry; but no one could have been even cursorily in his society without perceiving, that he was actively and earnestly devoted to the great work of glorifying God and promoting the best good of man. He never indeed threw off the habits or the feelings of the Christian minister. He loved to devise means for doing good to the souls of men. He watched over himself, as ever, that he might do nothing to cause the ministry to be blamed. He cherished a jealousy for the honor and purity of the sacred office. Not unfrequently on the Sabbath, he selected some of his own discourses and read them and meditated, as if to revive, for his own refreshment, the feelings with which in former years he used to engage in the official duties of the Lord's Day. That his earnestness in the cause of the Redeemer did not spring from a mere sense of official duty, was beautifully and impressively manifested in his daily walk and conversation after official responsibility had entirely ceased. His last twelve years were a rest from active labor, but not from ever wakeful zeal and diligence in his master's work. He never suffered his armor to rust. To the close of his pilgrimage, his Christian conversation, his correspondence, his private memoranda, showed a vigorous and healthful advance in the divine life.

Among his private papers of this period occurs one, dated at Salem, 1841, in which he records his grateful feelings in view of the comfort and quiet he was enjoying, and of the favor which had been shown him and his children. In this paper he remarks on the great age to which he had attained, and the purposes of a kind Providence in thus prolonging his days. Among the purposes referred to, one is, that he might have opportunity to test his own "principles, motives, and moral character." The paper thus concludes:

"I need all the benefits of retirement and all the helps within reach, together with the influences and guidance of Heaven, in setting my house in order and in preparing for the closing scene. I am able to attend with more directness and without interruption to my own spiritual condition and

wants. God is graciously affording me a favorable season to show due respect to his word and worship, and to manifest a becoming veneration for those great truths and duties, which have an important bearing upon moral feeling and character, and which, if duly regarded, greatly promote personal religion, and serve to prepare the soul for heaven. I desire to bless God for the peace and tranquillity of mind I experience, and for the satisfaction I enjoy in retired meditations and duties. O that my acquaintance with the Scriptures and my intercourse with heaven may become more and more familiar and dear to me. Through the blessing of God and through the influences of his Spirit, may I cherish the spirit of his word and keep near his throne. It is my daily prayer, that I may be more and more assimilated to the character of Christ in my desires and purposes, in my affections and manner of life. God Almighty grant, that I may be more humble, more pure, and more heavenly minded, resembling a good and faithful servant who is ready and waiting for the coming of his Lord."

The power of christian principle within him was illustrated clearly by his bearing under the new relations he now sustained. He, who had been a preacher many years, had now become a hearer; the Pastor had descended to the station of a parishioner. Never was there a more earnest hearer or a more exemplary parishioner. It was the impressive testimony borne in the funeral discourse by Rev. Dr. Adams, of Brunswick, who had been his minister nearly nine years, that the appearance and example of this aged hearer at his side in the pulpit, (where of late years he had sat in consequence of impaired hearing,) listening with eager and absorbed attention and a look of deep solemnity and feeling to the preached word, seemed to him a more effective discourse than any preaching; and that often, as he sat in his study preparing for his Sabbath labors, and saw this venerable servant of God passing the window leaning on his staff, on his way down the village street to make his customary calls, he felt new encouragement, because he was sure, that

his own influence would be strengthened by that walk and those calls. The querulous spirit, which is not unfrequently manifested by a retired minister, was as far below his character as a man, as it is removed from the temper of the Gospel.

In the year 1847 an arrangement was made for a meeting of the surviving members of his family at the house of the eldest son in Brunswick, which had been our father's home for several years. The plan was successfully accomplished. One from Virginia, three from Massachusetts, and two from Maine, met, near the close of July, as we had not met for twenty years, and passed two days together. To our father this meeting, which he, as well as ourselves, could not but regard as the last we should enjoy on earth, was of deep and tender interest. A private manuscript contains the following memorandum relating to this event.

"On the morning of the 28th of July, 1847, before morning prayer, I communicated the following address—

My dear children,—The auspicious circumstances under which we hold this family meeting and enjoy these memorable and affectionate interviews, indicate the approval and smiles of heaven, and are well adapted to call forth our warmest gratitude to our God and Savior, and to lead us to dedicate ourselves anew to the Father of mercies, the Son of his love, and the Spirit of truth and grace. This pleasant and happy gathering forms an important era in our family history. As we are now allowed to share together the bounties of providence, as in your younger days, and to unite in prayer and praise at the same domestic altar, there is a manifest propriety in recounting together the distinguishing goodness and mercy of God, which our family in its various branches have experienced in time past, and in uttering devout thankfulness for the evidence we have, that those of our number who have ceased from among the living, are gone to be with Christ. 'Blessed are the dead who die in the Lord.'

There being no probability, that we shall enjoy such another family meeting on earth, and we all being professed disciples of Christ, and some of us preachers of the Gospel, we ought

to adopt and utter the most emphatical expressions of christian thankfulness to the great Redeemer, who made himself an offering for sin, who is our Advocate and Intercessor at God's right hand, and through whom we hope to meet each other and our departed christian friends in heavenly mansions. Under these interesting circumstances, and wishing my children may have abundant occasion to keep in remembrance the devout and impressive manner in which we spend our time together, I now propose, that before we separate and return to our respective homes, we commemorate the sufferings and death of Christ, and celebrate together the Ordinance he instituted on the night in which he was betrayed. And I do pray, that when away from each other, we may be able to reflect with lively gratitude, that we have enjoyed a delightful and refreshing season of affectionate intercourse, tender sympathy, and christian communion. And through the the power of that faith, which is the evidence of things not seen, may we rejoice before God, that we have been permitted to eat and drink together with our divine Lord and Master.

After the celebration I wrote the following: The communion service was at half-past five o'clock, P. M.—It fell to me to commence the service. Charles offered the first prayer, George and Joseph distributed the elements, and after singing an hymn, Alpheus S. offered the closing prayer, and I pronounced the Benediction."

We would, as being due to his memory, make more distinct mention than has yet been done of a few traits which, we think, all who knew him will admit, were marked in his character.

1. His true *public spirit.* He was always ready to participate actively in whatever promised good to the public, and this, at the sacrifice of personal interest. Never was one more free from the charge of selfishness. His giving up, as has been related, his project of a private school at Chelmsford, at an inevitable personal sacrifice, for no other reason, than that such a school might interfere with the welfare of an academy in a neighboring town, was highly characteristic.

He was an originator of the Bible Society in the county of Lincoln, Me. His interest in securing the best methods of managing schools led him to send to England to obtain, through a young friend, authorized accounts of the Lancasterian Schools so much celebrated at the time,—as also of Sunday Schools, which were then attracting attention, several years before they were attempted among ourselves. No one could have spent a day with him without discovering in him a generous sympathy for whatever tended to public improvement. Through life he was straitened in his circumstances, never in his sympathies for others, or in his efforts for their good. He was ever ready to communicate, even to the evil and unthankful. His heart seemed to be always flowing out towards those around him.

2. His *cheerful temperament.* The preceding pages afford sufficient proof, that he was favored beyond most men in this respect. He learned to bear the yoke in his youth. He entered college without resources; his ministry was not without severe trials; he suffered bodily infirmities, at times attended with agonizing pain, and always subjecting those exercised by them to anxiety and depression; he was called to endure most afflictive bereavements; but throughout his long life to its very close, he bore a cheerful countenance, ever lighting up with a smile at the call of a friend, or the entrance even of one of the household. During seasons of great trial and perplexity, we can scarcely recall an instance in which he manifested special gloom or despondency. His native buoyancy of spirit, combined with habitual trust in the providence of God, enabled him to throw off, or bear cheerfully, burdens grievous to most men. In whatever situation he was, he had learned therewith to be content. At no period of his life was this more apparent than in his closing years. Age has the prescriptive right to be querulous and irritable. It is impatient of disappointment, or trial, or contradiction. We have often remarked in our families, where he was always a most welcome inmate, that he was remarkably free from all such infirmities. While ever anx-

ious to relieve others from care on his account, he was patient under inconveniences, which he must have felt more than we could have been aware of ourselves. Within a week of his death he invited a caller at the house to step into his room and see the "comfortable old man's home." This trait of his character was always observed, and excited admiration. The late Hon. Mr. M., of Boston, remarked to a friend, a few weeks after our father had dined with him and spent some time in free conversation on his condition and prospects; "Dr. Packard is one of the best philosophers I have seen. He has nothing but a paltry pension to depend on for his support, and the affectionate care of his children, who have but little else to bestow, and yet he is as happy as if the world were at his disposal." We have reason for saying, that his appearance in this respect made a profound impression on the mind of that distinguished and remarkable man.

The prevalent tone of his feelings, in the respect just referred to, may be perceived from the following extracts from his private papers and his correspondence.

"Since my retirement from the active ministry I have been peculiarly favored. I have, it is true, seasons of illness, but they have not been lasting nor generally severe. Indeed I have had small portions of labor and sorrow allotted me, and I have largely shared privileges and blessings pertaining to life and goodness. My hearing is defective, so that I cannot hear the services of the sanctuary; but I have still pretty good sight and can enjoy my book and my meditations quite as well, and perhaps better, than when my hearing was perfect. I have had no disposition to repine or murmur under the privation. I feel, that my departure is at hand, and I ought to be ready, waiting, watching, for the coming of my Lord."

Thus also in a letter to a son, dated Brunswick, Oct. 1846.

"I have been sincere in what I have written concerning the advantages and blessings which distinguish my condition under the weight of years and some serious infirmities. But

still, being, as you well know, of a social turn, I often need the benefit of society, as you may easily conceive. But my deafness forbids; and yet I am not inclined to complain. No murmuring has arisen, and, I trust, there never will be a murmur. One circumstance is somewhat trying. My sight does not allow me to read all the time, although it is seldom I have to lay aside my book because my eyes ache. A. S. has procured a large ear trumpet, which I carry to the sanctuary. It helps me somewhat, but not so much as was expected. I have no occasion for a speaking trumpet, for I can talk, and have a voice sufficiently loud."

Again, June 27, 1848.

"I am still fond of my book and read much, and, I think, I derive benefit from it. I continue to write family letters, and I have a few correspondents; so that time does not hang heavy upon me. I like to know a little of what is passing in the world, and I have periodicals and journals within reach; but my principal reading is such as I think adapted to keep the great design of life in view, and to assist me in finishing my course and in preparing for eternity. God has graciously favored my lot. I have taken great satisfaction in the ministry of reconciliation, in domestic relations and endearments, in social life, and in patronizing schools and early education. I have enjoyed satisfaction, more than I can express, in my children, and rejoice greatly, that they hold important and useful stations, and, Glory to God and the Redeemer, that I have reason to hope, that they have consecrated themselves to God and set their course for heaven. Your trials and bereavements have emphatically taught you the uncertainty of earthly comforts, and that we are passing a fleeting existence, on our way, as I rejoice in believing, to a better world. The goodness of God to you personally, your domestic endearments, the satisfaction you have taken in pastoral and ministerial duties, the consciousness of devoting yourself, in some good degree, to the service of our God and Savior, and, above all and more than all, the hope of eternal life through Jesus Christ, are sufficient, and more

than sufficient, to inspire entire trust and confidence in the wisdom and goodness of God in regard to your future lot and changes. Clouds may at present somewhat darken the sky, but it is common for clouds to have a bright side. I hope you will find yourself well sustained through important duties and perplexing scenes, and borne onward in duty by influences from on high. I have thought much of you and your family, and I hope you will dwell much on the bright side of things and will find your labors blessed."

3. His *magnanimity*. He never did a mean action. He was singularly kind and benevolent in his judgment of others. Without guile himself, he was too slow to suspect it in others. And yet he was not a man to be trifled with. He would not return railing for railing; but the railer, if he ventured to face him, found reason to be ashamed of his attempt. He suffered at times from misrepresentation, and what he deemed abuse. But we can say with all sincerity, and appeal to all who knew him, of whatever class, for the truth of the declaration, that he never cherished an enmity. Is it necessary to add, that he never forgot a friend? No higher tribute could be paid to his character, both as a christian minister and a man, no more certain proof of the strong hold he had on the sympathies of men, than the marked respect and warm regard manifested by all classes and conditions, whenever he visited the scenes of his former labors. We know the feelings of his heart also which prompted these, to him deeply interesting and affecting visits, and that what might have been trying and painful in the past was no longer harbored in his mind. Differences or even alienations which had existed, had been forgotten. He went to visit friends. If he had ever had an enemy, he knew it not, or had forgotten it.

It might be expected, that we should bear our testimony to the excellence of his domestic character. Over the remains of a departed parent it is easy to offer the tribute of filial praise. We deem it sufficient to remark, that all his children, had they been present at his funeral, would have joined, with all their hearts, in the expression used in the

closing prayer, when thanks were offered in their behalf, that they had had such a father.

Our father had been admonished by his many infirmities of more than fifty years standing, and which only an iron frame and constitution could have withstood, that, during the last ten years, his end might at any time come. Within that period he more than once declared to each of us, that he thought he could say with Dr. Watts, when he lay down at night, he was not anxious whether he awoke in this world or the next. "Not only ready, but waiting and watching for the coming of the Lord," was his frequent expression. In March, 1843, he was visited with a violent attack of the malady, from which he had suffered nearly forty years before and which eventually caused his death—calculi in the gall ducts. Just after one of those dreadful paroxysms of agony, and while yet scarcely able to utter himself, he exclaimed, "I cannot say, 'faithful and good servant,' but I may say, 'ready and watching.'" Much of his time, as has been said already, was spent in reading the Scriptures, books of devotion, and in prayer. Those of our families, which were favored by having him as an inmate, cannot forget his voice of prayer, as it was heard at stated hours; and he could say with the Psalmist, "In the night his song shall be with me and my prayer unto the God of my life."

Of his spiritual state at different periods a judgment may be formed from the following papers, the first bearing date, 1844.

"A Meditation on my situation, duties and prospects.

1. God truly has been very gracious to me in ordering my lot and controlling my changes. His kind and gracious providence has sustained, protected, and nourished me through the periods of infancy and childhood, riper years, and advanced life. And he is now distinguishing me by privileges, comforts, and blessings which emphatically call for my gratitude. He has conducted me, in the course of his providence, to situations and offices in which I had opportunity and means of making useful improvement and of im-

parting instruction to others. And I have been led on by the same hand to form domestic and social connexions, valuable and improving. It is a comfort to me now in the decline of life, that I still hold in affectionate remembrance my nearest and dearest earthly friend, and that I have taken great satisfaction in my children. I bless and praise and magnify God's holy name for the evidence I have, that they all have been made hopeful subjects of renewing grace. Though they are now scattered, I think much of them. I daily carry them with me to the throne of heavenly grace, and I hope and trust I am remembered by them at the same throne.

I have reason to think, that in many respects my labors have not been in vain. My endeavors to do good have been in some measure blessed. I reflect with satisfaction and gratitude on the leadings of providence in regard to the rank and relations assigned me, and on the privileges and blessings pertaining to life and godliness which I have experienced. God, as my guardian and gracious benefactor, has often imparted to me his restraining grace, and has afforded me all needful encouragements and helps in duty. He has bestowed all I enjoy and provided all I need. Bless the Lord, O my soul!

2. In consideration of divine protection and care, and of the ample provision made for my support, improvement, and welfare in this life, and for the rescue and salvation of my soul through Christ Jesus, I am under the strongest obligations to love the Lord my God with all my heart, according to the first and great commandment, and to consecrate my powers and faculties to his service, and to the service and glory of Christ, the believer's life and great Head of the Church. In view of the great things which have been done for my soul, and for the privileges, enjoyments, and blessings which have marked my condition in the world, I have every reason to be grateful, submissive, and obedient, and to inscribe holiness to the Lord upon all I possess and enjoy. I owe Him the daily and affectionate homage of my heart and the

habitual and cheerful obedience of my life. And I feel in duty bound to love, honor, and obey the Savior in all his characters and offices, and especially, as the glorious Mediator between God and man, the way, the truth, and the life, the propitiation for our sins, and an Advocate and Intercessor at God's right hand,—thus honoring the Son as I honor the Father. O that I may be more deeply sensible of the goodness and mercy of God, of the love and compassion, of the sacrifice and intercession of Christ, and of the influences and fruits of the Holy Spirit! For such is my dependence and weakness, that I need divine help, encouragement, and grace at every step of my progress. And such are my obligations and responsibilities, that I constantly need divine influences and teachings to render me more grateful and more heavenly minded, and, at the same time, more spiritual in my desires, affections, and life. And such, moreover, has been my ingratitude and neglect in the midst of mercies; such in time past has been my abuse of powers, privileges, and means; so unmindful have I been of God's patience and dealings with me; and so little have I thought of the Giver while enjoying his gifts, that I have reason to be truly humble and penitent before God, and to lament and bewail my manifold transgressions. I need that godly sorrow which worketh repentance unto life, and I pray God to show me to myself and to give me a deeper sense of sin. O that I may be enabled to offer to God the sacrifice of an humble, penitent, and contrite heart, so that I may be prepared to present myself a living sacrifice as a reasonable and affectionate service. I pray, that I may have right views of human apostacy and guilt, and just apprehensions of the Father, of the Son, and of the Holy Ghost. I pray for gracious assistance in rendering the word and throne of God more and more familiar and dear to me. I pray, that I may be more watchful, more anxious to do good, and more assimilated to the temper and character of Christ. I feel conscious of cherishing desires to glorify God in my body and spirit which are his, and to promote the spiritual interests of others. I reflect with satis-

faction, and gratitude, that I have written many letters to friends with a leading and devout aim to excite attention to eternal things, to encourage and guide spiritual inquiry, as well as to impart, instrumentally, consolation and comfort to the children of God. And if my life be continued another year, I pray, that I may be made an instrument of the salvation of some one or more of my friends and fellow travellers to eternity.

3. I have great occasion to be truly and deeply humble before God, and to lament in tears, as I am constrained to repeat, that my heart has not been more engaged and my life more devoted to his service, and that I have not been more anxious to increase the influence of his word and ordinances. I have not made suitable returns for benefits received, nor have I recounted and expressed, as I ought, his loving kindness and tender mercies to me and my household. But glory to his name, he has not taken his Holy Spirit from me. He has manifested his distinguishing goodness and triumphant grace day by day. I think I can say, God has been my refuge and a present help in time of trouble. He has enlightened my path, and graciously presented objects and occasions for the exercise and improvement of my intellectual and moral powers. In and through Jesus Christ, the great Immanuel, he has made rich and abundant provision for the rescue and salvation of sinners, and has caused me to hope in his mercy through the Gospel. His children have found, that he is righteous in all his ways and holy in all his works; that godliness has the promise of the life that now is, and of that which is to come; that the ways of wisdom are ways of pleasantness and all her paths peace. My past experience of God's care and kindness inspires full confidence in his wisdom and grace in all coming time. I have been able to say, the Lord is my Shepherd, I shall not want. The green pastures, into which he leads his flock, are still refreshing, and the pure waters of comfort are still adapted to quench the thirst of famishing souls.

During my protracted pilgrimage, I have experienced

largely divine protection and care, many distinguishing privileges and endearments, preserving and restoring mercy from time to time, so that my life has been marked with indications of divine beneficence and favor. And surely I may now put entire trust and unhesitating confidence and hope in a Covenant God through the great Mediator. I may well resolve to be wholly his and forever his. I have never been the principal actor in a death bed scene. I know not whether death will then appear a smiling friend or a relentless foe. I know not how far I shall be able to avail myself of the guiding *rod* and supporting *staff* furnished the dying christian in passing the gloomy vale. But I have been led to consider death, and especially for some years past, as a desirable event, and I have often been ready to adopt the language of aged Simeon—'Now lettest thou thy servant depart in peace.' And yet I need stronger faith and greater confidence, more ardent love, and more entire devotedness to the Father of mercies and to the Savior of sinners. I pray God to enlighten, guide, and sanctify me more and more, till the closing scene opens upon me. O that, when worldly objects and endearments fade away and darken on the sight, the joys of heaven may burst upon my view! O that I may drink deeply into the spirit of Christ and into the spirit of another and better world, and be able to say, in the assurance of christian hope, 'Come, Lord Jesus, come quickly!'

H. P."

Then follows the following records.

"The above was written, it is believed in 1844. It still expresses my sentiments, views, and hopes. Jan. 17, 1846. H. P."

"Being this day eighty seven years old, I have just read the above with serious attention and approbation. Dec. 6, 1848. H. P."

His humility is manifest from the extract just given. He was jealous over himself with a godly jealousy. A clergyman, comparatively young, who had frequent opportunities of private conversation with him, not long before his depar-

ture stated, that the aged disciple would lay open to him his inmost feelings and exercises, and ask of him whether they belonged to a true child of God. No one could have doubted his devoted love to the people of God. Possessing a truly Catholic spirit, he embraced with a warm and cordial fellowship all that bore the image of Christ. The names and titles by which christians are named were of little account with him. To love his Master was a sufficient title to his own love. He loved Zion. It was plain to us how his heart glowed whenever he heard of the triumphs of Divine grace. He felt a strong compassion for those who gave no evidence of religious character, and where he had access to them, he did not fail to address them in conversation or by letter on the one great concern. Not long before his decease he had felt a strong interest in the case of some thoughtless youth. He spoke of what he had done to arrest their attention and asked what more he could do. It was replied, that he had done all he could do. He rejoined, "Their souls are as precious as mine, and I want to excite them to give heed to the things which belong to their peace." In speaking of the danger of impenitent sinners we have seen him overwhelmed with tears.

"BRUNSWICK, DEC. 6, 1846. I am this day eighty five, and though feeble and infirm, I enjoy comfortable health. I bless God, that my powers of body and mind are so far preserved to me, that I am able to read and write, and to attend public worship, and I feel much interested in the services of the sanctuary, and enjoy largely the means of moral and spiritual improvement. And I rejoice before God and the great Head of the Church, that I have sincere desires to fill up my time with duty and to discharge duty in the spirit of obedience. In the course of the past year I have written a number of family letters with much attention, and with devout desires to promote the moral and spiritual welfare of the families addressed. In this way, I trust, I have been made an instrument of some good to my friends and others. I

have great cause of gratitude, that I was able the last summer to visit my children. It was peculiarly grateful and refreshing to pass, as I did, several weeks in each of their families. I had good opportunity to review and talk over the changes and various incidents of life, and to recount together with them the favors and blessings of a kind and gracious providence, and to unite in prayer and praise at the family altar. And being now surrounded with many privileges and blessings, and favored with comfortable health, I feel grateful to my heavenly Father for his distinguishing goodness and mercy. '*Bless the Lord, O my soul!*' And while I affectionately celebrate the goodness and mercy of God and the love of Christ, and dwell with strong and affecting emotions on his atoning sacrifice, and on the intercessions he is carrying on at God's right hand, I do pray, that I may be more humble and self-abased, and that I may have a deeper sense of sin and forsake it in all its forms. And while I thankfully rejoice in the views I have of divine things, and in the trust, confidence, and hope I have in God through the great Redeemer, I do also pray, that I may have *clearer* views, *brighter* evidences, and more *sustaining* and *buoyant* hopes, and that I may pass the brief remnant of my days in a more filial, obedient, and devout manner. And I do pray likewise, that my children, having hopefully entered the path of the just, may walk therein with enlarged hearts, and find refreshment by the way; and that their children may be educated and trained for the service and kingdom of God.

An ancient author thus directs his christian readers,—'*Give the Lord credit for what he has done for you.*' According to this direction I deem it proper to add, as in the presence of God, that in the past year, I think, I have enjoyed religion more than usual. God's word has become more familiar and dear to me, and I have had more free and affectionate intercourse with heaven. Again I call upon my soul to bless the Lord, and to praise and magnify his great and holy name.

H. P."

Of his active exertions in the cause of Christ we had a gratifying illustration at the very close of his life. As has been already seen, he felt it to be a privilege, as well as duty, even after his public labors closed, to do what he might for the good of others by correspondence, with those especially who had been under his ministry. A fortnight before his decease he addressed a letter to some friends in Wiscasset in a remote part of the town, the design of which was to urge attention to religious concerns. When the letter was received, there was a special seriousness in that neighborhood, of which, however, he had not been informed. The letter was read in a religious meeting to a large assemblage. It produced a deep sensation, and drew tears from most who were present. A letter was soon written in reply, gratefully acknowledging the affectionate and appropriate instructions which had been given, but did not reach its destination until the day after his death.

He left Brunswick in July, 1848, to visit in succession his children and friends, and in the autumn concluded to spend the winter with a daughter in Salem, Mass. He was well as usual, excepting that his friends could perceive a gradual increase of infirmity. In consequence of the extreme difficulty of hearing he seldom went out to church, but he continued to enjoy his walks and his social calls, and kept up his correspondence.

Impressed with the thought, that his day was fast drawing to its close, he addressed the following circular letter, to use his own expression, to his children severally, dated Jan. 1, 1849.

"SALEM, JAN. 1, 1849.

MY DEAR SON,

Having fresh recollection of the goodness of God to me and my family in time past, and being able to write, though the sun of life is about setting, I have a desire to address all my children much in the same style, and in the form of a parental and affectionate circular.

The 6th of the last month was my birth day (87) and it

is a distinct waymark in the history of my life, and truly excites mingled emotions of lively gratitude and sincere regret. The return of Christmas has called us to celebrate the nativity of our common Lord, and is an interesting season and ought to be religiously observed throughout christendom by christians of every name and clime. A new year is now opening upon us, and it is a memorable period, well adapted to awaken serious reflection on our past changes and course, and to excite fresh resolutions and purposes of virtue and usefulness. Indeed, new year's day calls forth kind congratulations and affectionate and devout wishes, and, while it denotes the progress of time, reminds us that we are borne upon its rapid current on our way to eternity. I thank God, I am thus able to write my children, and can express, and may receive in return, affectionate greetings. And with the freedom and affection which become our relation to each other, I shall communicate some of the things I should wish to say, were you present with me, as you were on the 28th of July, 1847. I trust you and each of you will bear in mind, and I am persuaded you will, that although, as a family, we are scattered and live at a distance from each other, we are alike protected and cared for by the same guardian providence;—we enjoy the privileges and benefits of the same divine word and ordinances;—we have free access to the same throne of heavenly grace;—we hope to find acceptance at another day through the same glorious Mediator. And surely it is meet, whether together or apart, to join in ascribing glory and honor and praise to the Father, Son, and Holy Ghost for the redemption of the world;—for the divine word and ordinances we enjoy;—for the cheering hopes we entertain, and for all the privileges and endearments of life. ***Bless the Lord, O our souls!***

I rejoice in the hope, that your mother and William are gone to be with Christ, and that my surviving children are subjects of renewing grace, and are on their way to heavenly mansions. It has been, and continues to be, my prayer to God, that I may be prepared to meet and rejoice with them

there, and other dear friends already gone to inherit the promises. In reviewing my ministry and moral course, I find much to humble me. I feel conscious of great deficiency in motive and purpose, in affection and life. I feel the need of such a Savior as Christ is, and of such a redemption as has been wrought out by him. But through the goodness and mercy of God and through the precious and atoning blood of the Redeemer, there is free and full pardon for all the humble, penitent, and believing. Indeed, by sincere and hearty repentance toward God and true and living faith in Christ, the penitent sinner receives entire remission of his sins and can avail himself of the promises. The righteousness of Christ is thus transferred to him and becomes his. This is the only way opened and consecrated, in which we can obtain the pardon of sin and secure the favor and kingdom of God. This is the only firm ground upon which we can safely stand. And now, my dear son, I ask and need your prayers, and the prayers of all my children, being now in the low decline of life and encompassed with infirmities, that I may be ready and waiting and watching for the coming of my Lord. And I desire and request you to rejoice with me, that I am so generally free from suffering, that I am still attended with many privileges and blessings, that I enjoy prevailing peace of mind and a comforting and sustaining hope of a glorious immortality.

In closing this letter I propose, in the divine presence, and in love to those I address, that we ***individually*** aspire after higher attainments in self-government and personal religion, in social virtue and christian benevolence, in active piety and true godliness, thus pursuing our course for heaven. H. P."

On the Lord's Day, April 8th, he had attended divine service and had received the communion. In the evening he was seized with a paroxysm of pain, from the cause which has been named. He had two or three more during the succeeding fortnight. On the afternoon of the Sabbath, April 22, he had another much more violent than he had ever ex-

perienced. For two hours his agony was extreme. Still no immediate alarm was felt for the result until the next day, when he was evidently sinking under these attacks. He had no return of these paroxysms, but suffered considerably until within a few hours of his departure; and retaining his consciousness to the last, at three o'clock, A. M., on the 25th he peacefully expired.

We feel, that we, as children, should not fail to exalt our father's God for his goodness in the manner of his death. It was not so sudden as to prevent an expression of faith and patience comforting to those left behind. We may now consider not only his life, but also "the end of his conversation." We had hoped, that God would spare him severe bodily distress. But the sharp pains, with which He was pleased to afflict him, were the last trial of his faith and patience, and these shone out meekly, but distinctly, in the midst of his sufferings. His sun went down without a cloud. In answer to his frequent petitions, so well remembered by those whose devotions he has of late years led at the family altar, he had "the guiding rod and supporting staff promised the believer in passing the vale of death." It was a kind Providence which ordered, that he should receive the last attentions he needed from the hands of both his daughters, one being, at the time of his sickness, on a visit to the other at Salem.

A fortnight before his departure, to a christian friend, after expressions of gratitude (in which he always abounded) for the many mercies which had crowned his declining days, he spoke of his views of Christ during the preceding winter as having been peculiarly delightful. "I feel," he said, "that my tabernacle is failing. God seems to me to permit me to live so long, that he may give me clearer manifestations of Jesus Christ. The older I grow, the more dear God's promises appear. Eternity now seems very near, and I realize more the glory and goodness of God. I feel ready to depart, whenever God sees fit to call me."

A week before his decease a clerical friend asked him, whether he could adopt the language of the apostle; "For I

am now ready to be offered and the time of my departure is at hand; I have fought a good fight, I have finished my course," &c. He replied, after a pause: "With all humility, I think I can."

Sabbath morning, April 22, he sat up as usual, and among other acts of devotion, as he told one of his daughters, he read with great satisfaction hymns of Watts, *which his mother used to repeat to him eighty years ago.* In the midst of the dreadful paroxysm in the afternoon of this day, he repeated those lines of a well known ode of former days;

> "Death will invade us by the means appointed,
> And we must all bow to the King of Terrors;
> Nor am I anxious, if I am prepared,
> What shape he comes in."

On Tuesday, after a violent turn of ague and while yet suffering, he repeated in distinct and emphatic tone two stanzas from a well known, and to him favorite, hymn;

> "Oh that my Lord would come and meet,
> My soul would stretch her wings in haste;" &c.

On this day he received a call from Rev. Mr. B., the clergyman of the parish, who repeated texts relating to Christ as our Savior, and asked him, if they expressed his feelings: "Yes," was the reply; "In looking back on my past life, I find a great deal to humble me; but I have committed myself to an all-sufficient Savior. I have nothing but Christ to trust to, and I hope to be clothed with my Savior's righteousness." Mr. B. spoke of death. The reply was; "I do not think much of the King of Terrors; my thoughts are on the King of Glory." In the evening, when unable to articulate distinctly, he was observed to whisper; the words "Rock! Redeemer! Shepherd!" were heard, uttered in prayer. Whither could children more desire the thoughts of a dying parent to ascend, than to Him who is the Rock of Ages, the Redeemer of his people, and the Shepherd of Israel?

Agreeably to our father's wishes, which he had often expressed, his remains were conveyed to Wiscasset for interment. Although nearly twenty years had passed since his pastoral relation with them was dissolved, a deep interest was manifested by that people in receiving among them the remains of their former pastor and friend. It was a delicate and affecting attention on their part which arranged, that the remains should be deposited, until the funeral, at the old family house, which stands unchanged, and that this should be thrown open to receive all the surviving children who might accompany them. The funeral service took the place of the common service of Sabbath afternoon. Rev. Mr. Balkam being absent, an impressive and appropriate discourse was preached by Rev. Dr. Adams of Brunswick. Prayer was offered by Rev. Freeman Parker, formerly of Dresden, who gave the right hand when our father was installed over that church and people. The services were solemn and affecting, and left, as it is hoped, a deep and permanent impression on the crowded assembly. A large number followed the body to its resting place in the new cemetery recently opened in the town.

We close this sketch of our father's life and character in the words of one of us, who was at a distance at the time of his decease, and which are contained in a letter written immediately after the intelligence reached him.

"His whole life and death, as I look back upon them, are inexpressibly hallowed to me. What usefulness marked his long life!—more than we can estimate! He has been the salt of the earth and a light of the world, a perfect and upright man, as near as our fallen nature can come to perfection. How much we owe him, as children, cannot be expressed. Not to speak of habits of industry, punctuality, and system, we owe to him, under God, our early sense of the reality of religion, which none of us ever *doubted*, and our conviction of its necessity."

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